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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Lincoln Signing the Emancipation Proclamation.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Fort Wayne. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

Abraham Lincoln—The Man

(Address Before the Loyal Legion—Memorial Meeting, Feb. 9, 1921)

BRIG.-GENERAL SAMUEL W. FOUNTAIN

MANY years ago, at a Fourth of July celebration, I heard the orator say: "Liberty has not risen, Venus like, from the sea foam to smile upon us. The smile of Liberty was won through struggle and death by those whose faces some of us have seen, and we are come in gratitude and pride to renew their pledges and to take upon our lips the vows of devotion to the principles for which they held it not hardship even to die." I recall with what awe and reverence I looked upon the older people then present. Had they seen Washington, Patrick Henry, Greene, Schuyler and others who had fought for and gained our independence? I feel the same awe and admiration when I look upon our companions here tonight who might have seen Lincoln, the Emancipator, the Providential Guardian of the American Union.

I did not see Lincoln, but have always cherished stories about him—some of them I may tell you tonight. None of them can be new. To speak of Lincoln and to tell the truth one must quote, as I will tonight, from John Hay and others, who have said things of Lincoln that appeal to me as illustrating his wisdom as a statesman, vision as a leader, firmness and purity of character.

To speak of Lincoln we should first review in a brief way the conditions surrounding him, what made him or how he made himself. We are told of his boyhood days, spent in poverty and ignorance. Not till he was eighteen years of age did the spark that eventually flamed into a torch of genius show signs of its existence. John Hay in writing of Lincoln travestied the notion spread by a few survivors that the pioneers enjoyed a glorious existence. They see it, he says, "through a rosy mist of memory, transfigured by the eternal magic of youth." The sober fact is that the life was a hard one, with few rational pleasures, few wholesome appliances. The strong ones lived and some even attained great length of years; but to many age came early, and was full of infirmity and pain. If we could go back to what our forefathers endured in clearing the Western wilderness, we could better appreciate our obligations to them. And he cites a letter from Lincoln, who, at the age of thirty-nine, calls himself an old man.

We must not, however, confuse the pioneers who blazed their way into Indiana, Illinois and the Northwestern Territory with the successive waves of immigrants which latterly have at times threatened to submerge our institutions. The pioneers of Indiana and Illinois, on the other hand, whether they came from Virginia through Kentucky, or from Pennsylvania down the Ohio, or from New England direct, had been nourished on certain common principles. Whether they traced their descent from Roundhead or Cavalier, they believed in political and religious liberty. They respected trial by jury and those other safeguards of the individual, which were the cornerstone of Anglo-Saxon justice. Their fathers had fought in the Revolutionary War to uphold the proposition that there should be no taxation without representation, and they themselves placed passionate trust in popular government.

Young Abraham Lincoln, as bereft of opportunity for culture as any lad in the country, had access to the Bible and "Pilgrim's Progress," Æsop's Fables and "Robinson Crusoe," and a little later to Shakespeare, Burns and Blackstone's Commentaries. With the Bible and Shakespeare one may acquire not only the Anglo-Saxon tradition, but the world's supreme achievements in literature.

No doubt the settlers, men of energy and initiative, were too busy developing the new country to pay much heed to books, but they recognized the need of education in technical concerns and they had not wholly lost the respect for learning as an ideal which had come down to them from their forbears. To them the spoken word was the living word. Lawyers, politicians, preachers, lecturers flourished among them. Politics which involved the interpretation of the Constitution and fundamental conceptions of morals and humanity became their vital interest. Should slavery be allowed in the new communities? If not, where draw the line of restriction? If the South persisted in slave holding, how long could the nation survive, half bound and half free? Was not the preservation of the Union more important than the propositions for or against slavery?

However unequipped with refinements of civilization, a people which, besides conquering for itself a home in the wilderness, was earnestly confronting such questions, could not be charged with stagnation. Nowhere is the greatness of America more finely revealed than in the life story of Abraham Lincoln; in that simple but heroic record of struggle and achievement the heart of America speaks. His career is an

illustration of the possibilities which America offers to those who strive.

Let us for one moment compare two great Americans, two of the noblest and grandest men our country has produced, Washington and Lincoln. They were totally different in circumstance of birth and in fortune of after life, but both were of high character, each put duty before ambition.

Washington was an aristocrat, a man of courtly graces, of demeanor, dignified and exclusive, and one of the richest men of his time.

Lincoln was of humblest birth and lowliest station, without education save what he wrung from a grinding, grudging life of daily toil, yet he also hewed his way from the rails he split not alone to the President's chair, but to that far higher seat to which none can climb save by moral worth and inward qualities of honor and probity, a seat which they both attained.

The government and history of the United States are the sources from which Lincoln drew his political ideas. When he was first elected President and on his way to Washington to take office, he stopped at Philadelphia to deliver an address in Independence Hall. In his address he said:

"All political sentiments I entertain have been drawn, so far as I am able to draw them, from the sentiments which originated and were given to the world from this hall. I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence."

He declared his firm faith in the great American principle, that the will of the majority must rule. Whoever rejects it does of necessity fly to anarchy or despotism.

He had learned from the rude pioneering experience of his youth the evils and danger of lawlessness. He said with the conviction of one who knew well whereof he spoke: "Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, in colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. Let it become the political religion of the nation."

He believed in honesty, preached it and practised it and early gained the title of "Honest Abe," which clung to him all his life.

Another principle of conduct taught and practised by Lincoln was that work is a good and not an evil, and that by the exercise of the faculties in daily work, men attain to the best of which they are capable.

Lincoln believed that men could and should make continual progress. With this in his mind, he said: "There is no such thing as a free man being fixed for life in the condition of hird labor. . . . The prudent, penniless beginner in the world labors for wages a while, saves a surplus with which to buy tools or land for himself, then labors on his own account for another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all and consequent energy and progress and improvement of condition to all."

Lincoln firmly believed in the righteousness of private property and in the security of such possession as an encouragement to thrift and enterprise. To the Workmen's Association he said:

"Property is the fruit of labor; property is desirable; it is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let him who is houseless not pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

For us today the life and teachings of Abraham Lincoln are full of the highest inspiration. In carrying out the great work that we have before us, that the world may recover from the devastating conflict through which it has just passed, we cannot do better than constantly remember these noble words from his second inaugural address that have become a classic wherever the English tongue is spoken:

"With malice towards none; with charity to all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds—to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

How strangely silent as to many of our deepest and most abiding sentiments would the political history of America appear to us today if it were deprived of the sayings of Lincoln. In him we feel that our country has spoken the inmost truth of its political ideas. And so he will always appear to us as the embodiment of those ideas.

When we see his face depicted, we think reverently of the long struggle by which our freedom was maintained; when we read his words we are recalled to those principles on which our freedom is based; when we gather to do him honor we rededicate ourselves to the preservation and perfection of that freedom based upon law whose worth and stability it was the privilege and glory

of Abraham Lincoln to have made manifest to the world.

Was Lincoln a military genius? I think not. Mr. Lincoln's great mind might have mastered military science, but I do not think that he had given the subject any study. Of course, he thought about field operations and the use of guns on land and sea.

The following letter to General Grant shows that he planned campaigns in his mind and compared them with what the army under its commanders actually did:

Executive Mansion,
Washington, July 13, 1863.

Major General Grant.

MY DEAR GENERAL:

I do not remember that you and I ever met personally. I write this now as an acknowledgment for the almost inestimable service you have done the country. I wish to say a word further. When you first reached the vicinity of Vicksburg, I thought you should do what you finally did—march the troops across the neck, run the batteries with the transports and then go below; and I never had any faith, except a general hope that you would know better than I, that the Yazoo expedition and the like could succeed. When you got below and took Port Gibson, Grand Gulf and vicinity, I thought you should go down the river and join Banks; and when you turned northward, east of the Big Black, I feared it was a mistake. I now wish to make the personal acknowledgment that you were right and I was wrong.

Yours very truly,

A. LINCOLN.

Perhaps he was a thorn in McClellan's side and an annoyance to Burnside, Hooker and Meade. With Grant there was established a cordial confidence, but not, so I have been told, till Mr. Lincoln visited Grant's headquarters at Harrison's Landing just before the overland campaign of '64 and '65 was launched. Mr. Lincoln read to General Grant a plan of "On to Richmond." The army of the Potomac was to take position between the James and York rivers and march to Richmond, while the navy protected its flanks. General Grant asked for the written plan, thanked the President for it and put it in his pocket, and that was as far as that plan of campaign ever went. I hardly think General Grant was right in treating the President's plan in such a silent but effective way. He should have told the President that General Lee would put a strong line of troops well intrenched across the neck of land on the Richmond side and then the Army of the Potomac would be bottled up.

Colonel Tunly, who was a lieutenant in the army at the breaking out of the war, wrote an interesting sketch of his life and sent copies to his friends. He describes his call upon Mr. Lincoln a few weeks after his first election. Mr. Lincoln spoke freely about the threat of the South to secede, of his duty to maintain the Union and his determination to do so even if he had to call upon a force much larger than the entire army and navy, and suggested 75,000 men. Tunly told him such a number could not do it; 250,000 men would not overawe the South and might not be able to conquer them in the field. After his visit Tunly realized that Mr. Lincoln had not expressed surprise at his figures. His comment was that Mr. Lincoln had been figuring himself and had reached such high numbers that he wanted them to be confirmed by a military man.

Some years ago, in Kansas City, I met Mr. Speed, who knew Mr. Lincoln and spoke of him with great affection and admiration. He said some people tell you that Lincoln died at the peak of his fame; had he lived time would have robbed him of the glamour that the adulation of the whole world had woven about him. But that was not so; it was not possible to shake the solid base upon which Lincoln's fame was built. Every word and act of Lincoln was true. There was nothing artificial about him. How could such a reputation be attacked or lessened? It would have grown in grandeur with the years.

Not too often and never too reverently can Americans pause to honor the memory of Lincoln or express gratitude to the Almighty for his services to his country. Other men have reunited a divided nation, or liberated an enslaved race, or carried to conclusion a fratricidal war, or swept immoral institutions from the earth by the exercise of consummate statesmanship; but no man ever combined and carried through, chiefly by the clarity of his mind and the purity of his character, several such gigantic enterprises in half a decade. Washington welded a handful of colonies into a confederation of states; Lincoln fused them, after they had fallen apart, into a self-conscious nation.

Lincoln accomplished his stupendous task by transforming his instruments into fellow workers, by inspiring his fellow workers with the passion for responsible leadership, by dedicating himself and his associates to a mission of divine significance. Under Lincoln the Civil War was a crusade for an ethical nationality; under another it might have been a melodramatic carnival of hate and vengeance. Yet when due meed of credit is given to each of his co-laborers, Lincoln stands distinctly above them all in solitary strength and unique grandeur. The very greatness of the men who shared with

him the awful burden of the hour only enhance his pre-eminence. He was the central star of a brilliant constellation; but it was the power of his personality that held the lesser luminaries in their place, furnished the light that they reflected and marked the course of the great orbit they followed.

There must have been within him an influence mightier than the finest constraints of humanity—"a power not ourselves, that makes for righteousness" — which broke birth's invidious bar and overrode an unpropitious early environment and marked him for a destiny that can be esteemed as nothing less than a providential guardianship of the American Union. Ambition can make a Napoleon, but not a Lincoln; for all ambition feeds on a presumption and must sooner or later essay to do what mortal man cannot accomplish—and fail. Genius can make a Beaconsfield, but not a Lincoln; for genius must always by the very variety of its skill pass off many artificial things as natural and must ultimately be the subject of apology. A coercive will, masterful and pertinacious, can make a Bismarck, but not a Lincoln; for the untempered will, pushing sternly towards its goal, is relentless, ruthless, heartless, unscrupulous and almost barbaric; it may strike the world with fear and wonder—not win it with love.

Rough hewn and elemental he may have been, yet there was about him an air and grace of disposition which won, even in the passionate times of war, the love of the world. Few who have wielded power have merited affection; awe and superstition have given great rulers the adoration or subserviency of a people, but seldom has one with the prerogatives of despot built himself a shrine, as Lincoln did, in the heart of the race. His tenure of office was full of public and private generosities, of the charity that covers multitude of sins, of the righteousness that corrects a terrible wrong without leaving a heritage of hatred in the souls of those who were disciplined.

He was a great man raised up by Providence at a time when his country needed so wise a statesman, so far-sighted a leader, so pure a man. He did not know many happy days. As President he was weighted down by vast responsibilities that seldom left him in sleep. He was essentially a religious man, with a heart overflowing with confidence in the mercy of his Creator and the watchfulness of Heaven over the destiny of this republic. As time rolls by, his name will grow in fragrance and the nobility of his character stand out more clearly. Let him be remembered, not as a partisan, but as a man who loved his country and his kind.

WASHINGTON'S ACCOUNT BOOK

Some of the items from George Washington's carefully kept household accounts, which Mr. John T. Faris quotes in "The Romance of Old Philadelphia," reveal an interesting and informal side of the life of our first President:

12 lb. hair powder for Mrs. W—n....	16/
Paid a man for mowing the garden...	7/6
Gave G. W. Custis to buy a Greek grammar	$4.84
Whitewashing the house	33.33
Castor Oil for Oney	.50
Gave a man who had a very sagacious dog, for the family to see his performance	3.00
Hats furnished for President's household	31.84
Paid for President to see Elephant...	1.75

—*Youth's Companion.*

LINCOLN'S PLEDGE

The pledge used by Abraham Lincoln reads as follows: "Whereas, the use of intoxicating liquors as a beverage is productive of degradation, pauperism and crime, and believing it to be our duty to abstain from that which produces more evil than good, I therefore pledge myself to abstain from the use of intoxicating liquors as a beverage, and to discourage their use by others."

A PRAYER OF GEORGE WASHINGTON

Keep, we beseech Thee, Almighty God, the United States of America in Thy holy protection. So incline the hearts of all citizens that there may be in them a spirit of subordination and obedience to government and a brotherly affection and love for one another—particularly for such as have served their country in the field. And graciously be pleased to dispose us all to do justice, to love mercy and so to demean ourselves with charity, humility and pacific temper that we may grow in the likeness of Thy Son, in the imitation of Whom standeth our hope to be a happy nation. All of which we ask for Thy mercy's sake. Amen.

ACCORDING TO HIS MOTHER

To observe Washington's Birthday in a fitting manner, a teacher in a Yonkers school told in detail the life of the first President of the United States. She emphasized his honesty, sincerity, bravery and self-reliance. At the close of her discourse she put this question to the class: "What high office in a nation could such a wonderful man fill?"

A flaxen-haired boy of ten, sitting in a rear seat, raised his hand and blushingly said: "He'd make a nice husband."—*Everybody's,*

Why Washington Went to Church

REGARDING the devout observance of the religious duties of "The Father of His Country," Watson's Annals of Philadelphia tell us:

"On Sunday mornings, at the gate of Christ Church, the appearance of General Washington's coach, awaiting the breaking up of the service, never failed in drawing a crowd of persons eager, when he came forth, for another view of this nobleman of nature—and stamping with their feet in freezing weather upon the pavement to keep them warm the while. The indistinct sounds of the concluding voluntary upon the organ within was no sooner heard by them than the press became formidable, considering the place and the day."

Watson further tells us:

"The late Isaac Potts, well known for his good sense, hospitality and urbanity, who resided at the Valley Forge, near Schuylkill River, a preacher to Friends, and with whom my informant spent a few days in March, 1788, informed him that at the time our army was encamped there he one day took a walk up Valley Creek, and not far from his dam he heard a solemn voice, and walking quietly toward it, he observed General Washington's horse tied to a small sapling and in a thicket he saw the General on his knees, praying most fervently. He halted, as he did not wish to disturb him at his devotions, and as the General spoke in a low voice he could only now and then understand a word, but not enough to connect what he said, but he saw the tears flowing copiously down his cheeks.

"He retired quietly and unobserved. Mr. Potts informed him that he was very much surprised, and considerably agitated, and on returning to his house the moment he entered the room where his wife was sitting he burst into tears and upon her inquiring the cause, he informed her what he had seen, adding that if there was anyone on this earth that the Lord will listen to it is George Washington—that now, he had or felt a presentiment, that under such a commander there could be no doubt of our eventually establishing our independence, and that God in His providence had willed it to be so. This he told my informant in the presence of his amiable family, and though some years had intervened he was much agitated—there was something in his manner of relating it, and expatiating on the General's morals and other good qualities, that all present were in tears. Rev. J. Eastburn saw him so at prayer near Princeton battle."

Thus in the doubtful days Washington went to church, establishing his unquestioned devotion and an example for us today.

The problems of our day can be solved easier, more thoroughly and with greater good to the greatest number if we avail ourselves of fundamental truths—and the eternal verities have their foundation in ecclesiastical law—the law of God which is expounded in God's house, your Church.

—

Augustine, a Church Father. (354-430)

BY REV. A. R. WENTZ, D. D.

1. *His Life.*—Augustine was the greatest theologian between the days of St. Paul and the days of Martin Luther. He was born exactly a century after Origen died, in 354, in North Africa, the province of Numidia (now Algiers). From his heathen father, Patricius, he inherited a passionate nature. From his Christian mother, Monica, one of the noblest and most pious women in the history of the Church, he inherited that deep yearning toward God that expressed itself so beautifully in his life and works.

He received thorough schooling and made journeys to Rome and Milan. As a youth he made no profession of Christianity, but gave himself to various forms of skepticism. At the same time he drank deep of the carnal pleasures of life. On the completion of his education he began to teach rhetoric, first at Carthage, then at Rome, and finally at Milan.

It was at Milan that his conversion took place. This was in 386, when he was thirty-three years old. A number of factors combined to bring about this happy result. The ardent prayers of his devoted mother, who had followed him to Milan; the eloquent sermons of the great Ambrose, who was bishop of Milan at that time; the reading of the biography of St. Anthony, who was the first of the hermits; and the study of the Epistles of Paul, which Augustine had greatly admired and carefully pondered—these were the chief elements that united to work in the man that wonderful change that made him such a great blessing to the whole Christian world and brought even the sins and errors of his youth into the service of the truth.

After his baptism by Ambrose he broke radically with the world. He gave up his brilliant calling as a professor of rhetoric,

sold his goods for the benefit of the poor, and thereafter until his death devoted his rare gifts entirely to the service of Christ. He returned to his native land and gave himself to writing in the defense of true Christianity. In 391 he was chosen presbyter of Hippo against his will by the voice of the people, and four years later was elected bishop in the same city. For thirty-five years he exercised the office of bishop and as such he made his great contributions to the thought and life of the Church. To the end of his life he was recognized as the intellectual head of the entire Western Church, and to this day he has exerted a profound influence on the thinking of the Christian Church. He died in 430.

2. *His Writings.*—Of the many books that came from the pen of this brilliant Church Father, two are worthy of special consideration. One is his "Confessions." This is a general sketch of his earlier life. It is written in the form of a continuous prayer and confession before God. It is a vivid and detailed portrait of a soul laid bare to the gaze of the public. It recites the story of his childhood and youth apart from Christ, with all its restlessness and sinfulness; it relates the engaging history of his conversion at Milan, with all its peace and joy; and it recounts the narrative of the last days of his noble mother, spent as it were at the very gate of heaven. It is the Fifty-first Psalm written large. A more sincere and a more earnest book has never been written. No other book except the Bible was read more during the Middle Ages and no other reaches such spiritual depths or maintains such universal interest. It is one of the devotional classics of all creeds, and second only to the "Imitation of Christ," by Thomas à Kempis, and the "Pilgrim's Progress," by John Bunyan. Augustine vocalizes human emotions like the Psalmists, and lays bare the hidden stream of the heart life as few writers in all literature have been able to do. The motto and content of the book is well expressed in one of the very first sentences: "Thou, O Lord, hast made us for Thyself and in Thine own image, and our heart is restless until it find rest in Thee."

Another important book from the pen of this great theologian is his "City of God." It is a large work and its composition extended over thirteen years of Augustine's life. It is a noble and learned defense of Christianity and the Church. It was written at a time when the outlook for the Church seemed dark. The city of Rome had been captured and laid waste by barbarians, the Roman Empire was about to fall, great misfortunes and calamities were befalling the human race, and classic civilization seemed about to perish completely before the wild hordes from the north. This condition of affairs was attributed by the heathen to the growth of Christianity and the loss of faith in the old gods.

But Augustine explains at great length that there are two currents, two organized forces in the world. One is the kingdom of this world. It is doomed to final destruction, because it is involved in a process of internal decay that began when sin came into the world. Rome is a fitting representative of this perishing natural world, and her overthrow is a judgment to the heathen. The other is the kingdom of God (City of God). This will endure forever, because it was founded by Christ upon a rock. These two kinds of human society are to be found running through all history since the fall of man, and they will finally resolve themseves into hell and heaven.

3. *His Significance.*—Augustine's significance is twofold. On the one hand, he is among the chief creators of the Catholic theology. Particularly in his doctrine of the Church did he mould the thought of the Middle Ages. He lived in a day of many dangerous heresies and a time when the Church alone seemed able to save anything of civilization. Consequently he laid all his emphasis on the Church as an outward organization and visible institution. He identified the kingdom of God with the Catholic Church and thus helped to develop the papal organization and the entire sacramental system of the Catholics.

On the other hand, Augustine's views of sin and grace have permanent evangelical significance. Next to the Apostle Paul he was the chief teacher of Luther and Calvin and the other Reformers of the sixteenth century. It was from Augustine that they derived their ideas about the heinousness of sin, the utter inability of man to save himself, and the marvelous power of divine grace in the salvation and transformation of the sinner. Augustine had learned by experience that God's grace is everything in human salvation. What Isaiah is among the Prophets, and Paul among the Apostles, that is Augustine among the Church Fathers and Christian theologians.

4. *His Lessons.*—The lessons of his life may be gathered from some of his sayings:

a. Every unordered spirit is its own punishment.

b. Every forbidden longing, by an unchangeable law, is followed by delusion.

c. You cannot do good without willing it, though the deed itself may be good.

d. To serve God is true liberty.

e. No misfortune can break him whom no fortune corrupts.

f. Faith precedes knowledge.

g. Truth only is victorious; the victory of truth is love.

h. The New Testament is concealed in the Old, the Old is revealed in the New.

Christian Science—and Christ

BY CONRAD BERGENDOFF.

(Reprinted from *The Lutheran Companion.*)

AS the hush of night deepens over a sleeping world, experiences of the passing Sabbath day reappear in my mind and seem to seek expression. For this morning I spent in a Christian Science temple and this evening at a Lutheran confirmation communion service. May I share my reflections with my readers?

The subdued organ's tones filled the richly furnished temple as well dressed, contented members of First Church of Christ, Scientist, seated themselves into comfortable pews. Perfectly tailored, kid-gloved ushers stood everywhere at attention—quietness, but for the organ, reigned around us—the April sunbeams played through bright windows on the luxuriant furniture within. The heavy curtain of a door entering on the platform was drawn, two women and a man entered and seated themselves on a richly cushioned seat, back of a pulpit arranged for two readers. The hymn was announced and the service began.

The Christian Science Hymnal apologizes for the fact that so many of its hymns are by "unscientific" hymnists, but Christian hymnals have fared ill at the hands of the "scientific" writers. One is sadly moved to find Christian men and women, who would have shuddered at the thought, pressed into service of Christian Science hymning. Why must Mrs. Eddy rob the Church of Christ to furnish her hymnal?

The service proceeds with a golden text from the Bible, followed by a passage read alternately between the first reader, a man, and the congregation. Then follows prayer. No audible prayer is allowed, except the Lord's Prayer. For Mrs. Eddy says, "God is not moved by man," and prayer to God is therefore of no avail. But prayer may put the one praying into a right state of mind, so silent prayer is allowed. To pray aloud might make us hypocritical. And the Lord's Prayer's each petition is followed by the reader's giving Mrs. Eddy's "spiritual interpretation" thereof. Thus "give us this day our daily bread" means "give us grace for today; feed the famished affections," and "forgive us our debts; as we forgive our debtors," is to be understood as "love is reflected in love." If Christian Scientists do not believe in prayer, will they not kindly refrain from violating our precious gift from our Master, the sublimest prayer of all time?

Another hymn, this one by Mary Baker Eddy, is sung. Then the announcement, and a solo—a beautiful song. Then the First Reader continues: "Friends, the Bible and the Christian Science textbook are our only preachers. We shall now read Scriptural texts, and their correlative passages from our denominational textbook—then comprise our sermon—a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized." So the man, the First Reader, reads quotations from the Bible, and the woman, the Second Reader, from "Science and Health" by Mary Baker Eddy. The quotations from Mrs. Eddy's book are thus the main teaching of the service. And she teaches that there is no personal God, whom we may call Father, but that God is a "Divine Principle," a "Father-Mother God," and Jesus was not the Son of God, but a man who understood what Mrs. Eddy teaches, that "everything is mind." There is no "sickness, sin, or death"—we only believe that there is a world of things, and that we can be sick, or sinful, or die. Forget all these things, and think only of Divine Mind. There is no sin to worry about. There was no sin for Christ to die for. In fact he did not die. His disciples only thought so. And because there is no sickness, we need not erect hospitals for the sick or asylums for the insane or homes for the unfortunate. These are "unreal." Forget them, and enjoy life by "denying their verity." There is no judgment, there is no heaven. God is a principle, and we become godlike when we lose ourselves in that principle. Our "mortal minds" are unreal and the world they see is unreal.

We come back to reality again when the collection plates pass us. For Christian Science, to judge by its members and its founder, believe in the reality of money. There are only somewhat over one hundred thousand Christian Scientists in the world, but their temples are among the finest of religious buildings. Their collections go to themselves, for they don't believe in charities. And healers heal for money, unreal as it is. Mrs. Eddy died a multi-millionaire. "Everything is Mind," and even money is minded.

After a hymn comes the Creed, or as it is called, "the scientific statement of being": "There is no life, truth, intelligence, nor substance in matter. All is infinite mind, and its infinite manifestation, for God is all in all. Spirit is immortal truth, matter is mortal error. Spirit is real and

eternal; matter is unreal and temporal. Spirit is God, and man is His image and likeness; hence man is spiritual and not material." A benediction is pronounced, and we join the wealthy throng in the aisle, pass down marble stairs, receive our hats at the checking stand, pass the smiling ushers, and are out once more in God's beautiful nature, where the sunshine and balmy air and songs of birds and laughter of children are real.

In a Lutheran Church less marked by signs of wealth and self-satisfaction, but whose very architecture reveals an aspiration for something mysterious, something high and holy, we sat and waited for the service to begin. In front of us burned the lighted candles on the altar. Above—a picture of Christ's Ascension. Before—the altar rail decked in the white of communion service. And as we sat and mused on the mystery of God's ways with men, the organ broke the silence, while the pastor moved up the middle aisle followed by boys in sober black and girls in pure white. It is the confirmation class, and this their first communion.

A hymn is sung. A hymn professing a real God, not only an idea. A God who could love and in His love send His only-begotten Son to die for a mankind sinful in terrible reality. And then the words of invitation. "Let us draw near with a true heart in fullness of faith," the pastor's text. On his youthful communicants he impressed the meaning of this act, whereto they had been invited, by Christ Himself, who Himself said, "This is my body," "This is my blood." He spoke the word of God, as the Word itself speaks, not as interpreted by a weak-minded woman who made herself equal with Jesus as a revealer of God. And he spake that Word, as thousands of years of Christian experience have revealed to be the true meaning His words led up to a confession of sins, and in sincerity the congregation bowed in a confession of sins that each man and woman felt to be real, awfully real sins—sins that a righteous and just God must punish, if no salvation were to be found.

And when that hymn was reached, "O Lamb of God, most holy," to the very depths of one's being was felt the experience that This Lamb was what He said Himself to be, "Son of God," a personal God who could make atonement for personal beings such as you and me. Nor were those sufferings and that death a fraud, only believed to be so by the disciples. Sin is real, and death is real, and Christ—"The Might of Death did vanquish" for us and not for Himself. That is the keynote of Christianity, and that gone, the whole arch falls.

In reverent wonder those black-clad boys and white-clad girls bow at the table of the Lord. In faith that the Bible is the Word of God and that Christ's promises are true, they receive the bread and wine, in which He said Himself really was present. They know that their sins are forgiven on account of His life and death, and their faith holds to that life and death as the hope of eternity. They believe that He is very close, present in their very lives, a power unto everlasting righteousness and peace. He has overcome death, and their belief will enable Him to work in them a resurrection from the dead and eternal life. Sin, sickness, death—aye, they are real. But just on that account Christ and the Scriptures and Life are so much the more real, and existence becomes a reality, and not a shadow-show.

In the consciousness of the presence of God the congregation rises and sings praise to its God. And in faith that God a personal God whose image is in His is a Triune God, a Saviour, a Sanctifier—children, children of personalities—the true Christian receives the benediction and affirms his faith in a clear "Amen."

One lingers in this holy place after the service. It is so good to be here in the courts of a living God, whose presence seems so near, and who in Word and Sacrament reveals Himself as a loving Father, a tender brother, a Holy Spirit. His Church is a promise of a Heaven, a house of many mansions. "Were it not so, I would have told you."

The day is gone. Another one has come. One word of appeal. Christian youth. Are you aware of the priceless heritage that is yours in your Church? Will we realize it until it be taken from us? Christian Science has "taken away my Lord, and I know not where they have laid him." Christian Science denies that there is a personal God. It denies that Jesus is the Son of God. It denies that He died for the sins of the world. It denies a resurrection and a heaven. It denies sin and misinterprets the Bible. It denies disease and death, and contradicts common sense. It is a heathen cult, for it has no Jesus Christ and worships only an idea. Its faith and its works are non-Christian, for it ignores evil and disease rather than removes it. The most unreal thing in the world is the religion of a Christian Scientist.

To us comes the challenge: "Hold fast that which thou hast, that no one take thy crown." Let us, as children of a true Church of Christ, the Saviour of the world,

(*Continued on page 13*)

The Church Is Adapting Itself to Modern Needs

THE CHURCH HOUSE A RESPONSE TO THE COMMUNITY CHALLENGE.

THOSE who carp at the Church of Jesus Christ because it is not, as they say, meeting modern demands, have not examined all the available data. It is not possible for the Church to change its program every time some saviour of society thinks he has found the panacea. Nor would it be wise for the Church to do so if it were possible. The Church must minister to the deepest needs of men and women. And it cannot, in justice to its responsibilities at this point, experiment with every new solution for human ills that is thrown at it as a challenge. The fundamental challenges, however, it heeds and responds to in a dignified and helpful manner.

While writers and speakers, both learned and unlearned, have been making capital of the failure of the Church to do this or that, there has been developing a type of ministry which refutes much of the criticism that these closet philosophers have used to sharpen the witticisms of their thesis. It is the Church House, an institution almost entirely of our own generation, set in the midst of communities most needing its manifold services, whether in residential sections or the shifting downtown populations, in industrial centres or where all the adults talk an alien tongue.

THE SERVICE RENDERED, NOT THE BUILDING, COUNTS.

It is true that some of the buildings serving as Church Houses will not stand the test of those who measure with foot rule and questionnaire. But school houses, libraries, town halls and lodge rooms fail to measure up to the best that could be. Many Church Houses are merely an adaptation of the old church building for a new type of ministry. The Bethlehem Congregational Church in St. Louis, Mo., has a most dreary building for Church House work, but it is teaching adult Bohemians English so that they may understand their children, and the children Bohemian so that what the father and mother say to them may be grasped. Among the Mexicans of Azuza, Cal., the Presbyterian Church conducts a Church House in a bungalow with two large front rooms, a dining room, kitchen, two bedrooms with bath between on a lot 100 by 150 feet. Yet here come the Mexican men, mostly toilers at the seasonal tasks of orange picking, and walnut and olive gathering, to study English and the ways of American citizenship. And their wives forsake their squalid one and two room homes to learn the art of homemaking with the rooms of the Church House as demonstration. And the 1,200 people of Sargent, Col., come together from their twelve-square mile territory to make a Community Church out of their fine consolidated schoolhouse.

There are, however, Church Houses built for the purpose signified by the name. A Baptist minister got one started in Dimick, Pa., an American farming community, by holding a "bee" for the digging and constructing of a small cellar. And with his own hands he began the actual building of the Church House with donated lumber, for which act he was rebuked by some who reminded him that "he had been called to preach and not to serve as a carpenter." But that was yesterday. Today the entire community use the Church House for gymnasium, basket and indoor baseball court, and for banquets, and social, civic and political affairs. It has served to foster civic pride and increase Christian friendliness.

Central Methodist Episcopal Church, Detroit, Mich., has a Church House which was built to house practically every activity that such an institution could carry on. It is excellently adapted for a modern program of religious education, has a gymnasium and bowling alley, and there is a sewing class with machines and various appliances for mending and pressing, which are put at the disposal of business women. Club rooms and social rooms abound, and there is a crowd using the building at all times. The staff consists of pastor, assistant pastor and three specially trained workers.

NO LONGER A ONE MAN JOB.

But whether it be the Cathedral Mission of the Good Samaritan, established by the Episcopal Church in a polyglot section of San Francisco, Cal., after the great fire, whose clinic ministers to the eyes and ears of the children of the tannery, steel mill and factory workers; or renders surgical aid to the workers themselves; or the Washington Park Community Church in a residential section of Denver, Col., composed of eleven different denominations and set to organize the leisure time of its young people, this new venture in Kingdom service has startled the Church of Jesus Christ to see the need of a specialized, diversified ministry.

No longer can the pastor do all that the Church plans to do. The Church House has demonstrated this as perhaps nothing else could do. For when an institution aims to bring people together for social intercourse or to augment the recreational life of the neighborhood or community with a program of gymnastics, athletics, bowling and similar activities, no one man can do it. And when added to this is all that helpfulness given in intellectual, manual or industrial training that ranges all the way from plain sewing to arts and crafts and from classes in English to University Extension Courses, and an intelligently organized and consistently executed program of Biblical and religious education and activity, the need of a staff is apparent.

And the staff has evolved. Not all in one Church House or in one denomination. But out of all that is being done the church staff has grown from one man to several specially trained co-laborers. With the pastor now ministers the associate pastor and assistant pastor. And behold the office secretary, the church assistant and the pastor's assistant! There are director of religious education, of community work, of playground, of work for men and boys, of work for women and girls, of children's work, of the Church House, of music, of crafts school, and scout master. The deaconess is broadening her work. And there is the chuch visitor, the Sunday School visitor, the parish worker, the social secretary, the club secretary, the mothers' secretary, the social worker and the welfare worker. And shall the librarian not be counted? And the kinder gartner, the matron and assistant matron of the House? Or the day nursery matron, the cafeteria workers and the trained nurse? And who would omit mention of the engineer and that most necessary officer, the janitor?

The Church Has Seen a Vision.

This comparatively new type of ministry of the Church of Jesus Christ is growing rapidly. In rural communities, it is giving to the Church a place of leadership and making it the center of all community life. In the crowded cities, it is providing a place for folks of all ages to enrich their lives with those things which would be forever lacking did the Church not provide them in this way. Friendship centers they have been called. Sunshine Headquarters they are to thousands and thousands of men, women and children. They are spreading a new conception of the Church among people who thought the Church was not for them. They are lightening the burdens of life. They are humanizing the doctrines of religion which many people cannot understand in any other way. Church House has become a big word in the vocabulary of those fortunate enough to enjoy such ministry. Church House disproves the wailings of pessimistic non-church goers. Church House discovers to the Church itself a mission of going about doing good and leading folks into fellowship with Jesus Christ in terms of daily living.

WASHINGTON

He stands alone on Freedom's height
Where few have dared to climb,
The laurels on his lofty brow
Untouched by Father Time.
The microscope of History finds
No flaw upon his fame,
And tens of millions yet unborn
Will reverence his name.

With many a statesman wise and good
Columbia has been blest,
And many a hero brave and true
Is nurtured at her breast;
But unapproached in glory towers
The South's immortal son;
The world, alas! will never know
Another Washington.

—*Exchange.*

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The way for a young man to rise is to improve himself every way he can, never suspecting that any one wishes to hinder him. —*Lincoln.*

CHRISTIAN SCIENCE AND CHRIST

(*Continued from page 11*)

reconsecrate ourselves to the living testimony of the Word of God. Hold fast to the clear doctrines of Christ, besides whom there is no Saviour. He taught us that God is our Father, that He Himself is God, that His death was for our sins, that our sins are tragically real, that His life and death was real, that His resurrection was real. We know that His Spirit really works unto salvation and life, and that the Sacraments are the means. Let us hold fast, Christians, to our Church that is His own body, and in which He dwells. Our crown is Christ and Him crucified, the One with the Father—let no one take from us that crown!

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SOME WISDOM FROM "HONEST ABE"

Be sure you put your feet in the right place, then stand firm.

Let us have faith that right makes might.

Faith in God is indispensable to successful statesmanship.

The First American Lutheran Mission to the Moslems of the Near East

BY REV. H. MACKENSEN.

ON October 10 last there died at Erivan, in Armenia, the man who has the distinction of having inaugurated the first American Lutheran campaign to evangelize the Moslems—Rev. Ludwig O. Fossum, Ph.D.

Born on an Iowa farm, June 5, 1879, he grew up into vigorous, athletic manhood. Early in life he felt the call to the foreign field, and chose the ministry with this aim in view. After serving a Norwegian Lutheran congregation in South Dakota for some years, he accepted a call as missionary to the Assyrian Nestorians dwelling west and north of Lake Urumiah, in northwestern Persia, and it was there that he gained his first knowledge of the field in which he was to become the pioneer—Kurdistan—lying westward and southward of the region then occupied by the Asyrians.

Humanly speaking, it was not an inviting field. The Kurds occupy the mountainous regions south of Armenia, east of the Tigris and south of Lake Urumiah, an extremely rugged country. Owing to this as well as to their ignorance and their primitive methods of tilling the ground and raising cattle, the inhabitants are poor, dwelling for the most part in houses of sun-dried brick and living in a very simple and frugal manner. Divided into numerous tribes, inter-tribal warfare is the order of the day among them; the blood-feud also prevails, and their robberies are notorious. Add to this the fact that they were the instruments through which Turkey carried on its systematic campaign of massacres among the Armenians, and Kurdistan can hardly be said to have presented an attractive mission field. Working in such a land would not only involve many hardships to a man used to American conditions of living, but would mean considerable risk. In fact, while Dr. Fossum was at Urumiah a young missionary was murdered in the Kurdish city of Soujbulak.

Such considerations, however, would not deter a man like Fossum, who was a born pioneer, and to whom hardships and adventure were rather an incentive. Hence, when from this people came the Macedonian call, when Kurds with whom he had become acquainted pleaded that he come to them and give them schools and hospitals, his mind was soon made up. That such a call should come from a Mohammedan people was indeed most remarkable; for up to that time the Moslem world had been practically barred against the Gospel. He became inspired with a twofold vision; he saw the hand of God opening, at last, a door into this vast and needy field and beckoning to the Lutheran Church to enter; and he saw the Lutherans, then much more divided than they are now, uniting in an effort to carry out the task.

Accordingly, he returned to America and organized the Inter-Synodical Evangelical Lutheran Orient-Mission Society, an unofficial body which today counts among its members representatives of the United Lutheran Church, the Norwegian Lutheran Church, the Ohio, the Iowa, the Augustana and the Buffalo Synod. The society was organized in 1910. The next year Dr. Fossum, accompanied by a medical missionary, Dr. E. Edman, set out for Kurdistan, arriving at Soujbulak in the beginning of September, 1911. Here the doctor opened a dispensary, while Fossum began the study of the language—no mean task, since the Kurds are illiterate, possessing neither literature, nor grammar, nor dictionary. But the man was so wonderfully gifted and went about his task so energetically that he ventured to preach his first Kurdish sermon on Pentecost of the following year. From then on services were conducted regularly. The next thing was to create a Kurdish literature. The New Testament, the Catechism and many hymns were translated by Dr. Fossum. Also, he wrote some small schoolbooks, compiled a grammar and laid the foundations of a dictionary—all within less than four and a half years. In January, 1916, Soujbulak was destroyed by the Russians in a campaign against the Turks, and the work had to be temporarily discontinued. The Four Gospels have since been published by the American Bible Society. The Catechism, a hymnal with one hundred hymns, and the grammar have been published by the society itself.

When the work was first begun more or less hostility was manifested by the Kurds. Dr. Fossum was shot at and an attempt was made to raid the mission station. When the missionaries returned to America the friendship of the Kurds had been won. A great crowd of people surrounded them at their departure, who manifested such genuine sorrow that Fossum said, "When I die, my best friends will not weep over me as these Kurds did when I had to leave them." More than that, they were clamoring for schools. Lutheran schools could have been estab-

(*Continued on page 27*)

Facts Concerning Armenia

1. Armenia is the oldest Christian nation in the world.

2. Armenia has probably given more martyrs to the Christian faith than all other nations combined.

3. Armenia at one time was one of the greatest nations in Western Asia.

4. Armenia took a prominent part in the Christian crusades of the twelfth and thirteenth centuries, to recover the tomb of Christ in Jerusalem.

5. For six centuries she has been ground under the heel of the conquering Turk.

6. In 1915, while all the rest of the world was engaged in the great war, Turkey sought to seize the opportunity of exterminating the Armenians from the face of the earth.

7. In the summer of 1915, and subsequently, a million Armenians were either killed in cold-blooded massacre or perished from resultant deportations and persecution.

8. Approximately two millions are left.

9. But they are today scattered by deportations from their home lands, and are still held in exile, refugees, homeless. Any attempt to return to their native land, their vineyards, their farms, their shops, their homes, means almost certain death.

10. They were our allies in the late war and were promised by the great powers a national home. This promise has been flagrantly broken or ignored.

11. An astonishingly large percentage of the remaining Armenians are orphaned children, whose fathers and mothers have perished by the sword, or captivity and persecution worse than the sword.

12. Not only have these children no fathers and mothers, but most of them have no known relatives, and many of them do not even know their own names.

13. Unlike the orphan children in other countries, they have absolutely no friendly paternal government to give them that assistance which even the weakest of organized governments can give to the children who are to be future citizens.

14. In certain areas, the surrounding government would rejoice in their extermination. Until the so-called Christian civilized allied nations give to them the national home that has been promised, and establish an autonomous stable government, they must continue to be absolutely dependent upon private philanthropy.

15. Near East Relief now has under its care approximately 100,000 of these children in orphanages or so-called homes.

16. Near East Relief at the present time does not have the resources with which to supply the simplest food necessities for these hundred thousand children who are already under its care.

17. Last year, in one of our orphanages, 18,000 children were for a period of six weeks reduced to half rations because of depletion of the stores in our warehouses, and 2,000 children died during that six weeks from starvation and malnutrition.

18. We must not allow a death harvest like this within our orphanages again this year, but a worse death harvest will occur in the months of February and March, 1922, unless our resources are greatly increased and advanced provision made.

19. In addition to the 100,000 now under shelter, there are at least an equal number of children, most of them fatherless and motherless as well as homeless, whom we should take in if at all possible, and a large percentage of whom will certainly perish in the cold and snows of the coming winter if not taken into the orphanages.

20. In addition to the children, there are a large number of homeless adult refugees who are as innocent of any crime worthy of death as any American citizen, but who none the less, through no fault of their own, are doomed to death during the coming winter.

21. These people, our former allies, are apparently doomed to starve, while the surplus millions of bushels of corn are burned or wasted on our western prairies.

22. There is no question about food reaching its destination with practically 100 per cent. efficiency. Some of us have personally seen the food loaded in America, unloaded in the port of Armenia and transported to the orphanage warehouses at Alexandropol and elsewhere without the known loss or diversion of one pound.

23. The steamship "Allaguash" is now loading at Philadelphia, and will sail this week with 5,000 tons of foodstuffs, much of which has been contributed directly by western farmers, but this 5,000 tons at best will meet the situation for only a few weeks, and wholesale famine, involving tens of thousands of innocent lives, is inevitable after the new year if repeated shipments are not made.

24. The Armenians are by nature the most thrifty and industrious people of the Near East and the adults, given a single year of peace and safety on their own lands, will become self-supporting.

25. The children will require help for several years to come, but with the develop-

(*Continued on page 27*)

Methods

Suggestions for Officers and Committees

President.

The president is to his organization what the engineer is to the locomotive, the man who has one hand upon the throttle and the other upon the lever. He, of course, shall be a person with executive ability, with the power to organize and the ability to see latent power in others and put it to work. He should have a proper perspective, which means a vision, a faith and a sense of need, also a sense of proportion, so organizing the work that no line of activity is over- or under-estimated.

While eager to accomplish results, he should be systematic in his planning, and not plan more than he can prudently undertake.

He should be on the watch for available persons and tactful in their development, remembering that it is better to appoint three different persons on three committees than to appoint one person on three different committees. He should possess good temper, large patience, a sunny and optimistic outlook.

Vice-President.

The vice-president should be more than a figurehead; he should be a force, a person with ability to impart power, the understudy of the president.

The work of the committees should be his special sphere. He should stimulate the committee chairmen and inspire each to have that particular committee to render its best service, provide for co-operation and co-ordination in the work of the committees, remembering that, while each committee is important, the success of the whole is more so.

Recording Secretary.

This officer should adopt as a motto, "Faithfulness and Integrity." He should know the officers, to reflect their judgment; know the offices, to properly regard the work; know the committees, to see that reports are made of work performed; know the members, to be able to call each by name; know the value of records, to keep accurate minutes and safely file reports.

He should have a genius for plodding detail, exactness, promptness, alertness, accuracy and common sense.

Corresponding Secretary.

This is a most important officer and good ones are rare, so if your society has a good one keep him as long as possible.

He should be in touch with the field at large, in sympathy with all the activities of the church, an enthusiast for and a firm believer in the possibilities of the cause, and know that the non-answering of letters is both discourteous and unchristian.

He should realize that he is the society to the outside world and the outside world to the society.

Treasurer.

This officer should adopt as his motto, "Balance and Check." He should be a person of ardent, loyal, Christian character, and recognize and rejoice that he has a commanding position to do a service of extraordinary value for the kingdom.

He should possess fine, natural business qualifications, and be ambitious, enthusiastic, enterprising; in touch with the activities of the Church at large.

Committee Requisites.

Committees are for work, therefore only such persons should be selected to serve as committeemen as have a capacity for and directing work and will be faithful to all the duties assigned, which includes attendance at meetings, and are familiar with the fundamental principles of the society and its methods of work.

Three essentials for a good committee are: the right kind of persons, the right kind of material, the right kind of methods. The members should be appointed by the president, and he be a member ex officio.

Executive Committee.

This committee should do the planning for the society, and relieve the meeting of as much business as possible. It should place in the hands of the officers and committee chairmen all the literature that pertains to their respective work. It should be loyal to the pastor, support the president, and stimulate the other committees.

Its personnel should be the pastor, the officers and the committee chairmen.

Devotional Committee.

Those serving on this committee should be persons of personal devotion. It is in charge of the devotional meetings and topics study. It selects the leaders, discussionists and soloists, and holds one of its members in readiness as a substitute should something unforeseen arise. It places in the hands of the members a list of the daily Bible readings for the week.

Membership Committee.

This committee should charge itself with inviting strangers to the meetings, welcoming newcomers, looking up absentees, seeking new members, urging the inactive, encouraging the young, visiting and sending flowers to the sick.

Ask the pastor to give it the names and addresses of new families moving into the

parish where there are young people, and call upon them to invite them to the society.

SOCIAL COMMITTEE.

This committee should provide for the social meetings, remembering that one of the functions of a social meeting is the promotion of friendliness.

In arranging the social program be sure to have features in which all can participate. Consult the social page of the LUTHER LEAGUE REVIEW. If yours is a rural society, arrange for a literature exchange. Shortly after Easter give a reception to the confirmation class. If yours is a city society, invite a neighboring society to your social meeting.

MISSIONARY COMMITTEE.

This committee should have charge of the devotional meetings where missionary topics are discussed. It should distribute informing missionary literature, arrange for Mission Study Classes, and provide some missionary work for the society.

PUBLICITY COMMITTEE.

This committee should keep the society before the public. Erect a bulletin board in the front vestibule of the church, and by means of posters and newspaper notices announce the weekly topics and leaders.

GENESIS OF CHERRY-TREE STORY

"George Washington is the only person I ever heard of who always told the truth," remarked Justice Darling in the hearing of a case at the Old Bailey in London. As a matter of fact, this claim for unswerving veracity was originally made on behalf of one of the judge's own countrymen, the eldest son of James Beattie, who died at the age of twenty-two.

The author of "The Minstrel" soothed his grief by writing a biography of his son, in which appeared the story of the cherry tree and many other instances of young Beattie's faultless demeanor.

When Washington died an American bookseller named Mason L. Weems thought that a biography of the first President, written in a popular style, would be a profitable venture, and determined to write one. Little was known of Washington's boyhood, so Weems evolved much of this portion of his hero's life from his own imagination and from books he had read. The cherry tree and little hatchet incident was taken almost verbatim from Dr. Beattie's account of his son, which was published eight years before Washington's death.

Other things credited to Washington were equally untrustworthy; for example, the assertion that in his younger days he had thrown a silver dollar across the Potomac at Mt. Vernon—a feat which is manifestly impossible.—*Manchester Guardian.*

A FEW GENERAL SUGGESTIONS

Don't send a check or give a dollar when you ought to go yourself.

It is an evil sign when we discover that our own interests interfere with our duty to others.

Every opportunity to be a true neighbor is God's invitation to honor him.

To be a good Samaritan you must know how to deal with people whose need is "none of your business."

The priest avoided defilement, and the Levite spent no money; but the Samaritan the next day was the holiest and the richest of the three.

The best thing about the Samaritan was not his means or his skill, but his sympathy.

Once in a while—even oftener—it is fine to do a piece of Christly work that doesn't fit into any statistical blank.—*The Efficient Epworthian.*

THE SAD END OF A LUTHER LEAGUE

Ten little Leaguers, working just fine;
One left town, and then there were nine.

Nine little Leaguers, keeping up to date;
One got sick, and then there were eight.

Eight little Leaguers, on their way to heaven;
One joined another League, and then there were seven.

Seven little Leaguers—not a bad fix;
One left for school, and then there were six.

Six little Leaguers, very much alive;
One got discouraged, then there were five.

Five little Leaguers—wish there were more;
One got mad, and then there were four.

Four little Leaguers, happy as could be;
One took a rest, and then there were three.

Three little Leaguers, feeling rather blue;
One fell in love, and then there were two.

Two little Leaguers, lots to be done;
One dropped out, and then there was one.

One little Leaguer, working all alone;
He just quit, and then there was none.
—*Adapted from Richmond Epworthian.*

SPIRITUAL

The Pastor—You seem a bright and dutiful child. I presume your dear mother attends to your spiritual training.

Little Jimmie—You said it! She spanks me with her ouija board.—*Houston Post.*

STOP—LOOK—LISTEN

You people who are tampering with home-brew:

You people who talk of "my bootlegger":

You little women who go about the living room shaking a cocktail mixer:

You editors who are trying to make the law a lie by bringing back wine and beer and the beer saloon:

You politicians who want the old saloon back because you think you need it in your business.

What are you doing?

When your daughter goes down the street after dark her safety depends upon the law and the respect of the people for the law.

Your property, your house, your business, your bonds, your bank, depend wholly upon the law for protection.

Your wife goes around the house in contentment and confidence during the day because of the law.

Your children play around the house and the school and pass through the streets safely because the law watches.

Everything that is in and of America—everything that is worth while in the life of every individual in the United States—rests squarely upon the basis of law and order.

You can't destroy the prohibition law, you can't ridicule and oppose the enforcement of that law, without striking directly at the safety of your wife and daughter, the security of your children, and the stability of your property interests.

Prohibition is a part of the basic law of the United States. It is a stone in the foundation. There is only one way in which it can be gotten out of that foundation without wrecking the structure and that is by the due process of repeal.

The fathers who gave us this glorious country—George Washington, Thomas Jefferson, Madison, Ben Franklin, John Hancock—determined how the prohibition law should be put into the Constitution. They said, "If certain things are done in certain ways, they must be accepted by the entire people."

They made it hard to make changes and they expected their children to accept the changes that were made according to the agreed plan of making them.

That plan is the bond of our union, the only thing that holds our people and our States together. Destroy it, convince the nation that the people no longer believe in the rule of the majority, let the people begin to think that it avails nothing to exert the effort necessary to cause the submission of a Constitutional amendment by two-thirds of Congress and its ratification by three-fourths of the legislatures, let them think that there is a minority who will hold that verdict in contempt, and the rule of the ballot breaks down in this country, with unlimited possibilities of chaos in prospect.

There are enemies of the American Constitution, of American law, of American society, at work among us today. The Bolshevik, the anarchist, the man who wants to destroy all existing social compacts, is here. If he prevails, you men who made money for the first time during the great war while sons of prohibition mothers were making the world safe for democracy, will hear the mob rapping at your door, will see your women cowering in the darkest corners of the basement, will see your newly acquired wealth ripped from your houses to feed the greed of anarchy. Only one thing stands between you and that—the Constitution and the law.

Take your choice, but remember what the break-down of the law will mean to you personally.—*Contributed.*

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LINCOLN'S BIRTHDAY, FEBRUARY 12, 1809

No bells were pealed, no cannon rent the air;
No psalms of praise in vaulted church were sung;
No largess to an idle crowd was flung;
No christening robe was wrought with stitches rare.
The forest tossed its sturdy branches bare;
Within a settler's cabin, pale and young,
A mother smiled, and dazed and tender hung
A rustic father o'er his infant heir.
But this; yet none the less a prince was born.
Beyond the seas, a terror fierce to men,
Napoleon, glittering in his selfish scorn,
Was writing, so he thought, with diamond pen.
His lines fade out, but nations aye shall bless
The child this day born in the wilderness.

—❦—

LINCOLN—HIS SPIRIT OF FORGIVENESS

It showed itself in so many ways. One of the reasons he gave for it was that there was so much unhappiness in the world that he did not care to cause more. It must have been very marked, for after his death his son, Tad, then but a lad, made a remark that if his father had recovered he would surely have forgiven the man who shot him, because he always forgave every wrong done to him.

—❦—

If you know how to spend less than you get, you have the philosopher's stone.—*Franklin.*

Hints for Your Social Meeting

WHERE TO GET MATERIAL FOR SOCIALS.

The question is so often asked, "Where do we find games and ideas for our League socials?"

My reply to this is: You must gradually form a book of ideas for yourself.

First, each month in THE REVIEW appears this page—"Hints for Your Social Meeting." Save this each month, paste it in a scrapbook, and refer back to it from time to time. Check off the ideas and suggestions as you use them.

Next watch the *Ladies' Home Journal, Woman's Home Companion* and other household journals for ideas for socials, and make a scrapbook of these. They are all worth saving.

Then those who would be good-time or "social experts' must constantly add new ideas. Keep a memorandum of every suggestion you find. One of the simplest ways is to have a loose leaf notebook in which to write up the separate items which you gather from magazines, books, or the parties you attend. Or paste these clippings on cards of about five by seven inches. Classify this material by keeping all in heavy manila envelopes somewhat larger, labeled "Games," "Stunts," "Conundrums," "Place Cards," "Eats," etc. Keep the envelopes in a pasteboard box. This will give you a store of material.

SOME ENTERTAINMENTS TO GIVE.

SHADOW PANTOMIME. — The necessary "properties" are a full-sized white sheet, a lamp or electric light on a cord, and a tin or silver-glass reflector. A story or a narrative poem is read, the actors standing behind the sheet and making exaggeratedly appropriate gestures. Newspapers, cardboard, cotton, and raveled rope or yarn will produce all needed "properties" from hair and beard to waves of the sea, or sun, moon and stars. A fine wire just back of the curtain will permit the sun or moon to be suspended, but itself will be invisible. A little practice in keeping the shadow outlines clear and distinct will make it possible to produce very funny pictures. "The Ballad of Mary Jane," in the St. Nicholas Book of Plays, which can be found in almost any public library, is an excellent one to give. "George Washington and the Cherry Tree," "Paul Revere's Ride" (on a hobby horse), "Clementine" (from the old college song), and many others will suggest themselves.

WAXWORKS.—The principal requirement for the successful carrying out of this stunt is a group of young people who can hold their muscles rigid for several minutes at a stretch and who can for the same length of time refrain from laughing in the most ridiculous situations. The showman first arrives upon the scene, and gives numerous directions to the stage hands, who then bring in the wax figures one at a time—on a wheelbarrow, or pulled in by the chair on which they are seated, or picked up bodily by shoulders and heels and carried in. After considerable changing about the exhibit is satisfactory to the showman, who then proceeds to tell the history of each character and (with a dover egg-beater) to wind up each in turn. Each "wax work" then goes through the mechanical words and motions with which the figure has been endowed. Washington, in full general's uniform, chops his cherry tree and repeats his immortal statement of personal limitations; a second winding starts him on his farewell address, which runs down in the middle, and cannot be made to go on. Henry VIII proposes to Cleopatra, Joan of Arc, and any other figure before whom he is wound up. A French doll says "Mamma," "Papa," "Please," and "Thank You," when the proper button in her back is pushed, while the exhibitor expatiates on the beauty of her "real" curls and her Parisian clothes. The idea of the waxworks is very old, but every group of young people can work out through it much cleverness and originality.

LIVING MAGAZINE.—The usual contents of a popular magazine are acted out more or less elaborately. One group evolved a half-hour entertainment with only one or two hours' notice. First came the cover—a really beautiful living picture posed with some dark colored curtains arranged behind to represent the outline of the magazine. Next came the short story—a very thrilling romance. This was acted out by hero and heroine, while a voice from behind the stage read the paragraphs. Just at the most critical place in the plot "the page was turned," and the serial began. The reader gave the synopsis in a sentence or two, and then the chapter was read, while two or three illustrations were posed. This was interrupted by three or four advertisements in tableaux which were quite unmistakable. A popular science article came next, and the invention it described and illustrated was nothing short of marvelous. More advertisements and then the portrait of a prominent local celebrity, with a highly adorned account of his rise from poverty given by the unseen reader. Next

(*Continued on page 34*)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

When I finished my last letter I was enroute to Boston to attend the meeting of the Interdenominational Young People's Commission. This was attended by representatives of all the Protestant Young People's federations. It was a very important meeting and a great deal of work was accomplished. Topics for 1923 were adopted, also a suggested program for young people's societies which we will adapt and print in a subsequent issue of the REVIEW.

One feature which interested your Secretary was a plea from the Baptist representative. He said that they had come to the conclusion that they had developed a week and spineless leadership and seeking for reasons they believed that one of them was the hit or miss Topics used. He then asked the Commission when arranging future topic schemes to give a due regard for denominational doctrines, practices and activities.

This interested your Secretary, because the Luther League Topics have been criticized because they stressed these things. A few years ago denominationalism was decried in many quarters, today in these same quarters denominationalism is being fostered and strengthened.

On our return from Boston we journeyed to York, Pennsylvania, to make some preliminary arrangements for the 1922 convention of the Luther League of America, the official call for which appears on Page 3. The dates chosen are September 19, 20, 21. On the 22nd those who care to remain over will be taken to the Gettysburg Battle Field, probably in motors. As York is on the direct road to Washington, delegates who care to, can spend the week-end in the Nation's Capital.

The business sessions will be held in old Christ Church, organized in 1733. This is the Church in which the rupture took place in the General Synod which caused certain delegates to withdraw and form the General Council. How significant, that the Luther League of America, which caused the uniting of these bodies, should meet within its walls!

The evening sessions will be held in Zion, St. Paul's and St. Matthew's Churches. The Colonial Hotel will be the convention headquarters. This hotel is adjacent to Christ Church. Other boarding accommodations will be published at a later date, as well as other general information.

In the discussion department of the Missionary Topic for Dcember 18, "The Strategic Hour," appeared this question: "How many in your League are ready to go overseas if God calls them through His Church? (Take a list of the names and send it to the General Secretary)." We received but one list and that from the League of St. John's Church, Cumberland, Maryland. It contained the names of five young women and four young men. One of the young women wants to be a medical missionary. Isn't that fine? We have given their names to the Candidate Secretary of the Foreign Mission Board. Are there not others? Without hesitation we went overseas when our country called. Why not when God calls?

Here follows a quotation from the General Secretary of the Luther League of the United Norwegian Church:

"The Board of Directors recommends to the circuit and district leagues that the surplus of convention offerings, after convention expenses are paid, go to support the projects approved by the League. We can all, I am sure, readily appreciate the intent and the importance of such a resolution. Heretofore we have supported no common cause in our League. As a consequence, every local, circuit and district League has felt entirely free to send contributions or offerings to any cause in which it was interested. And so we have sent large offerings to foreign missions and to the institutions supported by our Board of Charities especially. We have never asked for or received special credit for these offerings, and so the Young People's Luther League does not measure up so very well financially with an organization like the Women's Missionary Federation, for instance, which demands and receives credit as a federation for every penny sent to our general church treasurer. Had there been joint action in this respect in our League, what a different story there might be to tell, and how we might grow in importance in the eyes of the Church."

This might have been uttered with propriety by your own General Secretary concerning the Luther League of America. We are told that a very zealous but apparently a very uninformed lady at a recent missionary convention made the remark that "the Luther League was nothing but a social organization anyway." How much she does not know!

It was the privilege of your Secretary to be a participant in the Silver Anniversary Celebration of the Church of the Advent of New York City and to sit in with the Exec-

(*Continued on page 28*)

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

SALVATION

How much all of us hear of Missions just now! More perhaps than ever before in the history of the Christian Church. The spirit of missionary zeal is awakening on every hand. The Protestant churches are beginning to realize, as they never realized before, that the great supreme business of the Church of Jesus Christ is to make Christ Jesus known to all men. This is a beautiful sign. I wonder, nevertheless, how many of us thoroughly understand what is meant by doing missionary work. Is it not true that the fundamental meaning of doing mission work is salvation? And what does salvation mean? Salvation does not fall from heaven, as does rain from the clouds, and reach all mankind directly and equally. If the world is to be saved, you and I, and Christians in general, must be the instruments through which that merciful purpose of God is to be realized. Whatever their occupation may be, therefore, Christians are left in this world for one real business, the extension of Christ's kingdom of grace. And whether you are a laborer, mechanic, merchant, manufacturer or banker, if you are a Christian, you are under the same obligation in this respect as the minister or the missionary. While redemption was in process of completion, He in whom the hope of the world is centered called to Himself a band of men. He became first of all a Saviour to them. He wrote salvation on their hearts, filled them with His truth; became to them the Truth, the Way and the Life; made them fountains of salvation, and then sent them out to bring the living water of life to dying men.

It is a part of God's plan that until the Gospel of the crucified Christ is lodged in a personality, and there becomes the power of God unto salvation, it is idle and useless for us to expect it to reach the hearts of men with its saving grace. Why is this same great Gospel of the crucified Savior on the lips of an unregenerated sinner so repulsive? It is because the world despises a hypocrite. We ourselves must first be saved, and once saved, then, by a natural and necessary impulse we become the instruments in God's hands to save others. It would be just as easy to stop the flow of the Mississippi River as to prevent a Christian, who has learned to know the meaning of salvation in his own case, from taking a living, active interest in the salvation of others. When Andrew had found the Messiah, he at once became a missionary and made known the glad news to Philip; and so it is in the case of all to whom Christ has been revealed as the Savior.

When, then, we talk or read about missions, let us realize that it presupposes interest in our own salvation. The questions that we ought to put before ourselves seriously are:

What value do I place upon my own salvation?

What does salvation really mean to me?

Am I actually saved?

Is my salvation a matter of life and death to me, or am I indifferent as to this great question?

Paul was set on fire for the salvation of others, because he had learned to place a high value on it in his own case. He had a keen realization of what it meant to be lost, and as keen a realization of what it meant to be saved. He had been brought face to face with his own sinfulness and laid hold of the proffered grace and forgiveness in Christ Jesus, and from that moment on his heart was filled with the redemptive passion that made him the great apostle he was. And yet what Paul realized in so great a measure is in no essential respect different from the love of souls that must find a lodgment in the hearts of all who call themselves Christians and would have part in the world's salvation.

Are we not in danger of losing sight of this fundamental fact when we make our appeals for missions? Do we not only appeal too often to the humanitarian instincts of our people instead of the redemptive? Is it not true that we create a kind of interest in missions by a sort of artificial stimulation? Do we not very often shame our people into giving by making compari-

(*Continued on page 30*)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

PENNSYLVANIA

GREENSBURG DISTRICT

This District during Novemer held a series of four rallies which were well attended and conducive of much good in arousing interest through the District and in demonstrating the practical work of the League.

November 8, the rally was held in Trinity Church, Derry. The program was presented by the Latrobe League, about thirty people taking part in the Topic, "Gustavus Adolphus." Papers and addresses and special music helped to make up an instructive and interesting program.

Trinity League, Connellsville, numbering about 60 members, and just recently organized, entertained the next rally. The topic "Will a Man Rob God" was well taken care of by the Ruffsdale and Scottdale Leagues, and after a most enjoyable program, a pleasant social hour was enjoyed in the social rooms of the church.

At the rally in Zion Church, Greensburg, the Delmont League presented the topic "Will a Man Rob God." The League of the First Church, Greensburg, furnished several solos, and after the progrgam a social was enjoyed under the direction of Zion League.

The Penn Station League presented the Topic "Unto the Uttermost Parts of the Earth" at the last rally held in Trinity Church, Irwin, on November 10. Some interesting statistics and missionary information was brought out. The Irwin church choir rendered special music, and the program was followed by a social hour.

ROCHESTER

The first of a series of conferences on Intermediate League work planned for the Pittsburgh District was held Saturday, December 10, in Grace Church, Rochester. The afternoon session was opened with a devotional service conducted by Rev. R. W. Doty, after which Rev. John I. Shaud gave an address on "How Can We Boys and Girls Serve the Lord Best?" This was followed by a conference on Intermediate problems conducted by Rev. F. W. Richter, of the Pittsburgh Inner Mission Society. A recess was then taken during which a box lunch was partaken of in the Men's Bible Class room, and a recreation period for the Intermediates conducted by the Rev. C. M. Teufel.

At the evening session, Rev. Ambrose Hering, superintendent of the Pittsburgh Inner Mission Society of Pittsburgh, delivered an address on "The Entire Intermediate," which was followed by a conference on Methods by Rev. Teufel, in which the plans and purposes of the Intermediate Committee of the Luther League of America were explained.

Intermediates were present from Woodlawn, Monaca, Freedom, North Side, Pittsburgh, and Rochester. The conference was planned by Rev. C. M. Teufel, Chairman of the Intermediate Committee of the Luther League of America.

PITTSBURGH

PITTSBURGH INNER MISSION SOCIETY reports for the month 82 religious services conducted in institutions, 547 bedside calls, 111 Bibles and portions thereof, and 346 tracts given out, 1,784 religious and 442 secular magazines distributed. Family welfare involved 34 active problems, and the Lutheran Training School for Church Workers has 122 active students enrolled. The Woman's Hospice is filled and the student work at the University and the Carnegie Institute filled an active schedule. The membership of the Society is 3,764 and the total benevolent receipts for the month were $1,208.75. Four regular workers are associated with Rev. A. Hering, the Superintendent.

The Junior Luther League of Grace Church, N. S., Pittsburgh, Rev. G. E. Swoyer, pastor, have made the following contributions during the year ending December 5: Luther League of America, $10,000 Fund, $25; National Lutheran Council Relief Campaign, $22.73; Orphans' Home and Farm School, Zelienople (includingg personal gifts to children), $66.42; Supplies for the Junior League at above named Home, $5; Chinese Relief, $5; Near East Relief, $4.25; Lutheran Inner Mission Society of Pittsburgh, $4.51; a total of $132.01, all raised by voluntary offerings.

This league, which will celebrate its 25th anniversary in October, now numbers 86 members, but during the year has promoted 15 members into the Intermediate League. As a result of these accessions, the Intermediate League is growing rapidly, and is becoming one of the strongest organizations in the Church.

NORRISTOWN

The Junior Society of Trinity Church held their annual Christmas party and entertainment on December 17. An interesting program consisting of Christmas carols, the telling of the Christmas story by the children, and two exercises, "Little Lights" and "When the Christmas Star Shone," was rendered. The children brought gifts of toys and games to the number of a hundred, filled twenty-five stockings with candy, nuts and popcorn, and an offering of $2.50, all of which was sent to the Martin Luther Neighborhood House in Philadelphia, to help spread Christmas cheer there.

PITTSBURGH DISTRICT INTERMEDIATE NOTES.

The Intermediate League of Grace Lutheran Church, Spring Garden, Pittsburgh, has had a busy and interesting Fall season. In October under its auspices a Father-Son Banquet was conducted, later a Hallow-E'en Social. Lantern slides were used in the West Indies' topic and a contest is now on with the Seniors with four points as goals to aim at. With the Juniors some unique plan has been devised for contributing to the Christmas of the Orphans at Zelienople. In charge of Mr. C. W. Fuhr ten of their League attended the Intermediate Conference at Rochester, Pa., where their enthusiasm was helpful.

The Monaca, Pa., Intermediates have divided into a Boys' League under Mr. Roy Boswell as superintendent, and a Girls' League under Miss Mildred McCreary. Increased interest already has manifested itself.

The Girls' Intermediate League at Woodlawn, Pa., entertained the Monaca Intermediates on November 3rd. A most delightful evening resulted. On December 9th the same League celebrated its first anniversary with the Boys' League as guests. Both of these Leagues sent good delegations to the Rochester Conference.

ILLINOIS

The October-December issue of the *Chicago Luther Leaguer* is a bright, sprightly number, full of interesting items. Here are a few gleanings:

The September Delegates meeting, with representatives from the Leagues to the number of 112, was held in St. Luke's Church, when a report of the state convention, routine business and two ten-minute papers, "How to Be an Efficient Leader," by Miss Jennie Berhanke, and "Winning Members for the League," by Mr. William Hallen, made up the program.

The annual banquet held in the Sheridan Plaza Hotel, with Dr. L. M. Kuhns, Litt. D., as the special speaker, was a success in every way, 327 Leaguers being present.

The Maywood Home, which is the special work of this district, is in need of a new building, and $450 has been contributed by the various Leagues to date for this cause.

The officers of the district had a "Get-Together Party" at Hollywood, on November 12, when an enjoyable social time was participated in by the officers of the various locals.

Ascension League reports a "Home-Coming Meeting" and a Hallow-E'en meeting.

Belmont Park League paid $100 toward the building fund, entertained the St. Simeon's League and in turn were their guests, and held a farewell party for one of their members on his return to Carthage College.

Gethsemane League is proud that one of its members, Mr. Theo. Brosche, is preparing for the ministry.

People's League entertained the newly-organized League of Our Saviour's Church, Riverdale.

St. Simon's League hold special five-minute talks on some interesting subject at each of their devotional services. "The Boy Scout and the Leaguer" and "The Indian's Twenty-third Psalm" were recently discussed.

Oak Park League has arranged to have their young men look after the ushering in the church Sunday morning. At a special meeting, November 20, the speaker was Mrs. S. T. Peterson, of the State Executive Committee.

Bethel has supplied a new piano for the Sunday School room, and is conducting a series of entertainments and socials for the whole congregation.

St. Luke's held a successful "Costume Party" on December 1.

Dixon League gave a Christmas party to the children at the Nachusa Orphan Home.

Woodstock League entertained the Harvard League and in return held a joint meeting with the Harvard League at their church.

NEBRASKA

OMAHA

The Luther League of the First English Church, Benson, have held several interesting socials, one a "Hard Times Party," and another the admission to which was a kitchen utensil, for the replenishing of the church kitchen.

This League visits the County Poor Farm monthly, conducting services, and taking gifts.

DISTRICT OF COLUMBIA

WASHINGTON

Zion's League is holding interesting meetings regularly Sunday evening, with the study of the Luther League Topics. At the quarterly meeting of the Luther League Central, this league captured the attendance banner. They have assisted in the finances of the church, and on the whole are one of the active organizations of the congregation.

NORTH CAROLINA

The Luther League is now the official Young People's organization of the Evangelical Lutheran Church of North Carolina.

January 1, 1922, marked a new epoch in the history of the young people of the Evangelical Lutheran Church of North Carolina. The former Luther League and the North Carolina Federation now function as one body.

In order that our young people might better understand the work of the new body, nine group conferences were held during the Christmas holidays. Messrs. S. White Rhyne and E. R. Lineberger, president and vice-president of the Luther League, were in charge of the conferences and were assisted by other members of the Executive Committee.

The following are the churches where group conferences were held, Mr. E. R. Lineberger in charge: Kimball Memorial, Kannapolis; Holy Trinity, Mt. Peasant; St. Mark's, China Grove; St. John's, Statesville. Mr. K. Hirai, a Japanese student from Lenoir College, delivered the address at each evening session.

The other group, Mr. S. White Rhyne leader, met in First Lutheran Church, Greensboro; St. John's, Salisbury; Holy Trinity, Hickory; Emmanuel, Lincolnton, and Holy Communion, Dallas. Dr. M. L. Stirewalt, D.D., of Concord, N. C., delivered the evening address in Greensboro and Salisbury; Rev. J. C. Dietz, of Gastonia, in Hickory, and Rev. H. Brent Sheffer, of King's Mountain, in Lincolnton and Dallas. In Salisbury and China Grove, the conference had the pleasure of hearing Sister Pearl Lyerly, Deaconess from the Baltimore Mother House.

Practically every League in the Synod had delegates at one of these Conferences.

At present there are 89 Leagues in the Synod, with a membership of more than 1,800.

The annual convention will be held during the third week in August in St. Paul's Church, Wilmington, N. C.

Special effort is being made to have a large number of members from each local League attend the Church Summer School at Lenoir College, Hickory, N. C., during July.

OHIO

AKRON

The Luther League of Trinity Church was host at a Christmas Party for the Americanization class and their families held December 20 at the Robinson School.

The Junior League of Trinity Church meets every Sunday afternoon at four o'clock for the Junior programs, and in addition hold a work meeting one Saturday afternoon a month. They are working for the boys and girls across the sea, and are making attractive posters, scrap-books, and strings of bright-colored post cards. These are sent to the mission fields where they are used as gifts and prizes in the schools.

INDIANA

St. Mark's Luther League, Indianapolis, Indiana, has raised and paid over $1,200 for an altar and other articles for the new St. Mark's Lutheran Church, Rev. R. H. Benting, pastor. The Luther League held a sunrise prayer service Thanksgiving morning at which service a large quantity of food, clothing and cash were brought for needy families.

St. Mark's League, together with the Sunday School, Ladies' Aid and Brotherhood, each have a standing offer of $50 per year, making $200 annually to any young man going to college and seminary for the ministry, and any young man is assured of $200 annual support from St. Mark's organizations in getting his education. One student has already accepted and is in college as a result.

WISCONSIN

MILWAUKEE

The State Executive Committee met on December 9, and besides transacting routine business, reported receipts of $258.90 since June, the national dues paid in full, decided on a tentative date for the next convention, June 20-22, and voted to co-operate with Iowa in efforts to secure the National Convention for the West in 1924.

Redeemer League entertained Marquette and the School of Engineering Students on November 18.

Resurrection League visited Redeemer League in November, taking charge of the devotional program. In January they will visit Reformation League.

MARINETTE

Holding interesting devotional meetings. Sale of Christmas cards and calendars netted $20

LA CROSSE

League reorganized with 30 members. Rev. M. J. Bieber, D.D., made address at the reorganization meeting.

Holy Communion, Racine, entertained Emmanual and Atonement Leagues at a Hallow E'en meeting, and in return parties are scheduled for Christmas and Easter.

IOWA

The Luther League of the Synod of Iowa has fixed the date for their next convention, the same to be held in Council Bluffs, June 16-18, 1922.

The theme of the convention will centre about the ministry and the diaconate as a calling for Leaguers.

New Leagues have been organized at Nevada and Fernald. The latter named has also started a flourishing Junior League.

DES MOINES

The League here is progressing nicely. A social was held on December 15, and a musical program given on the 19th, when the story of Ruth was dramatized by a number of the younger girls. At the meeting held the Sunday before Christmas over 75 were present.

BURLINGTON

held their regular business and social meeting in the church parlors on December 12, preceded by supper for the members.

DUBUQUE

The League here held a Watch Night service on New Year's Eve. This is an annual event with this League.

VIRGIN ISLANDS

There are two Luther Leagues in our Virgin Island congregations, and the newest one is that at Frederikstad, St. Croix. About forty-five members are enrolled, the Luther League Topics are studied, and much interest shown. The League is directed by Miss Nanca Schoen, missionary in charge of our Ebenezer Orphanage. The League held a public meeting in celebration of the Reformation, and an elaborate program was presented. The League has brought new enthusiasm into the hearts of the young people, and will be a large factor in holding their interest and loyalty to the Church.

Hints for Senior Leaders

By REV. J. S. ALBERT

PRELIMINARY OBSERVATIONS.—We are in the season of Lent. Notice should be taken of this important season in the Church Year. Every effort should be made in the presentation of the Topic to link the idea of personal service in winning souls with the topic presented. We find the subjects of the topics very adaptable for this purpose. The four subjects for this month certainly should bring us nearer to the Christ, and should reveal to us how lax we have been in our efforts to improve the opportunities and carry the responsibilities of the Christian life. What is more conducive to deep religious training and the formation of good habits than the Christian home? Do we not need "better home life" than we have at present? How can we appreciate what "following Christ" means unless the right ideals have been inculcated by proper religious training? How can we expect to have the necessary qualifications (spiritual) for service and self-sacrifice as did John G. Paton, our missionary hero this month, unless the home life be one of true Christian piety and genuine Christian living? With this conception of the relationship of the Lenten topics so far brought out, how can we relate the two in April, "Better Bible Reading" and "The Master's Invitation," "Go out into the highways and compel them to come in, that *My house* may be *filled*," with the four in March? Leaders, think of the splendid opportunities of stressing *personal life service*, you have in the presentation of these *living* subjects. Make them fairly *swarm with life*, so that this Lenten season may be fruitful of "thrusting forth laborers into the harvests" of the world. The topics are lifeless unless the leader is alive to the subject, and you cannot kindle fire with *cold* coals. *Pray, plan, prepare, project,* and *"leave the results with God."*

HINTS ON THE TOPICS.—Use hymns on the Lenten season and the Christian life. Penitential Psalms very appropriate, e. g., Ps. 6, 32, 51, 143. Use the prayers for the different Sundays in Lent in the Church Book. Also Free Prayers on the topics, both before and after presentation of the same.

TOPIC FOR MARCH 5.

The things which make for "Better Home Life" are: 1. The Right Use of God's Word; 2. Family Worship; 3. Humility in Service; 4. Right Conception of Family Relationships. 5. Co-operation; 6. In the family we are to serve the Lord Jesus Christ.

These and many other conceptions are found scattered throughout the Scripture lesson. Here we find the ethics governing the family relationships. A good book to secure is a book on Christian ethics, and study the section referring to family life.

Upon a "Better Home Life" depends the moral and the spiritual welfare of the rising generation, who will be the men and women governing the future of the nation and of the world.

Can we have "Better Home Life" when we are controlled by the movies, jazz and the dance of the present day, with its fox trot, etc.?

TOPIC FOR MARCH 12—"HABITS SHAPE OUR DESTINY."

"Sow a thought, you reap a word;
Sow a word, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

What will *your destiny* be?

Some one has very pointedly said: "Your *character* is what you are, your *reputation* is what people think you are."

The Scripture brings out some very important truths: 1. The *heart*, the *source* of the issues of life, must be guarded (cp. Mark 7:14-23); 2. The *mouth*, the *talebearer* of the state of the heart, reveals the life; 3. The *eyes*, the *mirror* of the soul, must look straight ahead; 4. The *feet*, so easy to go astray, must be well established (Prov. 4:23-27).

That the *heart*, the *mouth*, the *eyes*, the *feet*, may be well guarded, the following must be taken into consideration: 1. That there is a *God Who is faithful;* 2. We must keep *steadfast to the faith;* 3. We must *encourage each other;* 4. We must be *faithful in attendance upon the services of God's house;* 5. We must *realize that there is a day of reckoning* (Heb. 10:23-31).

TOPIC FOR MARCH 19.

Can we not see now how closely related are these subjects? The one fits into the other as the cogs in the wheels of a well regulated machine. Right ideals, having been inculcated, and good habits, having been formed, make one better able to "follow Christ."

To follow Christ means: 1. *Self-Denial;* 2. *Self-Losing;* 3. *Self-Exchange;* 4. *Sheep of Christ;* 5. *Servants of Christ.*

"Imagine you have won the world, the whole world, by no matter how just and glorious a war, but at its close a piece of shell glanced across your face and destroyed

(*Continued on page 28*)

Senior League Topics

First Sunday in Lent. March 5, 1922.

BETTER HOME LIFE

Col. 3:16-23

(Rev. W. C. Lauer)

DAILY BIBLE READINGS.

Monday—Eph. 5:22-23.
Tuesday—Eph. 6:1-4.
Wednesday—Eph. 6:5-9.
Thursday—Psalm 128.
Friday—Psalm 127.
Saturday—Psalm 133.

Long before the poet framed the thought—"Hitch your wagon to a star," the great Paul wrote in his letter to the members of the Colossian Church, "Set your affections on things above, not on things on the earth." To aim high, to rise above the earthy, to hide one's life with Christ in God, was the Apostle's conception of a Christian ideal. Our goal is up, not down; our aim, therefore, should be high, not low. In order to be found worthy to spend eternity with Christ, we must use that part of time which God has privileged us to pass on earth in such a way that when our mortality has put on its immortality, it will fit in with the divine arrangement for the life above. Preparation for the better home life in heaven is made by bettering our home life here. The life in the home, while affected by so many internal and external things, is very much what we make of it. It is better or worse, more or less ideal, in proportion to the way in which the individual members of the household succeed or fail in those things of which the Apostle speaks in this passage to the Colossians. Such evils as malice, wrath, anger, untruthfulness, impurity, and filthy language are out of place in a Christian home and should always be discouraged. But kindness, compassion, meekness, long-suffering and mutual forbearance are the things that help to make a better home life.

One Out of Many. The world has many needs today, but out of the many rise its need for better home life. The foundations of the average home today are being underminded by social, industrial, economic and religious evils and it is very important and necessary for the church to point out these evils and help to strengthen the tottering walls. Society will either be weakened or strengthened as the family loses or wins in its combat with the evil forces that are assailing it. Some of these forces attack it from the outside and the disturbance wrought is only superficial, but other evils penetrate into the very heart of the home and leave a deep wound where they strike. The question of unemployment, or that of reduction of wages, of even the question of buying or renting a home—are matters that enter in when considering the problem of better home life, but they are not the only things. There are others more important, which make or destroy a home. Infidelity, jealousy, distrustfulness, disobedience, selfishness, impiety, and worldly-mindedness when unbridled and unchecked work havoc and disturb the peace of any home atmosphere.

History Repeats Itself. A long time has passed since Paul wrote to the Colossians, but conditions are very much like they were in those days. The Apostle saw the need for better home life among the Christians of that city and were he living and writing today he possibly would have spoken along the same line. Paul's close observation of the home life of his day showed him where improvements could be made and his suggestions were offered in the hope that these corrections might be made. He wrote to those who comprise the family—wives, husbands, children, and servants—and said to them all, "Whatever you do, whether eating, drinking, sleeping, waking, going out or coming in, speaking or remaining silent, working or resting, all these things you should do in the name of the Lord Jesus." Luther said: "The work of a Christian has no special name, season or place, but what they do—that is good; and when they do it—it is right; and whenever they do it—it is well." Let us read Paul's advice to the wives and husbands, and children and servants over again and note how it fits the conditions of our age.

How to Improve the Home Life. The following suggestions may be helpful in creating the atmosphere in the home that is needed:

1. Let Jesus be the unseen Head and Guest. Things can be done in His Name more readily when He is thought of as a member of the family.

2. Let there be the right kind of religion in the home. Prayer, singing of hymns and sacred songs, and Bible reading. Make more room for the spiritual, don't crowd it out, and the home life will be improved.

3. Let there be more serious thought given to the sanctity of the marriage vow and there will be less divorce and separation to disrupt the family and break down the home foundations.

Second Sunday in Lent. March 12, 1922.

HABITS, GOOD AND BAD

Prov. 4:23-27; Heb. 10:23-25

(Rev. J. W. Richards.)

DAILY BIBLE READINGS.

Monday—Matt. 5:13-36.
Tuesday—Matt. 5:33-37.
Wednesday—Matt. 7:24-26.
Thursday—2 Tim. 1:3-4.
Friday—Prov. 22:1-16.
Saturday—Luke 4:16-22.

A habit is hard to lose. You can behead the word, and still have "a bit" left. Hence the importance of cultivating no

BAD HABITS.

The Sacred Word commands: "Keep thy heart." This means guarding it as a soldier does all the roads leading to his camp, or as a watchman does the treasure vault of the bank. We are to have a holy jealousy about that "Inner-man of the heart"; keep him from doing hurt and getting hurt; keep out bad thoughts, and keep up good thoughts. These will crowd out the bad, as the light admitted is the only way to exclude darkness from a room. Later we hear of "gathering together" to hear the Word of Light and Truth, and recall how the sermon closes at our Chief Service with an appropriate prayer that its "Peace of God may keep your hearts."

"Out of it are the issues of life." All we say and do is like a stream flowing out of this spring. Our Saviour declares: "Out of the heart come forth evil thoughts, murders, adulteries, etc." (Matt. 15, 19).

"The wayward mouth and perverse lips" are the next things to keep, then will follow the eyes and the feet. Ps. 141 prays: "Set a watch before my mouth," and here a large detachment from that garrison of the heart is needed. For by nature our hearts are corrupt, and apt to pour out a great deal of corrupt communications: cursing, slandering, brawling, and filth. Our lips are "perverse," because they refuse to be governed by religion or even reason. Now who would like to have a crooked mouth? Yet these bad habits distort and disfigure, as no physical misfortune can. Put them far from thee. Our eyes are to "look right on." "Eyes right" is a familiar command. It means, fixed on our Commander and duty, and not wandering all over the face of creation. Roving eyes are open to fancy's appeal, diverted from the good, and soon ensnared in evil. No child at school can study while looking out the window. Colleges prefer quiet towns, lest our youth be given more to society than study. "Looking unto Jesus," is the best prevention for bad habits here. Let our eyes wait on Him as servants on their master, for He is the Pattern we are to follow. He will hardly win a race, who looks at the crowd, instead of glueing his eyes upon the tape. The driver risks a wreck, who watches the scenery and not the road.

"Level paths for our feet," suggest the idea of a balance. The Word of God goes in one scale, and what we are going about in the other. They ought to agree. The young rush into many things, against which wiser heads would warn them. "Fools rush in, where angels fear to tread." Again, level paths, though not as easy, do not slope down the hillside, like the "Broad Way to Destruction," but lead to a lofty goal. These are "established ways," in which one is glad to remain. All admire the young man

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

who is steady, the maiden who is careful about her company and good name.

"Turn not to the right hand nor the left." There are great errors on either side of the "Golden Mean." The spendthrift is as bad as the miser, and he who overworks becomes soon as useless as the loafer. All vices are simply virtues carried to excess, or beyond God's limits.

"Remove thy foot from evil." Worse than any bad habit is the author of them all, the Devil. Here is another word, which beheaded first leaves "evil," and then "vile," and then "ill."

GOOD HABITS.

"Holding fast our confession" goes back to the Baptismal Covenant we ratified at our Confirmation, and means walking in all the ways of the Gospel. We are to take fast hold, where our parents twined our feeble fingers in infancy, for the enemies of our souls will do all they can to wrest out of our hands our faith, hope, holiness, and comfort. Here, let there be no "wavering," doubting, disputing, dallying with evil. "He is faithful," who gave us exceeding great and precious promises; and as Brides of the Lord, we must be just as true to Him. Indeed, we depend more on His promises than our own.

"Provoke to love and good works." The very word shows how we consider others as a rule to find fault, which provokes only anger. A better plan is to amend these by exhorting them to godly service, putting them in office, preferring them in honors. And our own good example will ever be their best call to love and good works. "What you do speaks so loud that I can't hear what you say." "Not forsaking our own gathering together." This brings us to the Church and all Christian associations, where we stand like trees in a wood, and in the storms of life it is "All for each, and each for all." Here there is the Bread of Life; and we strengthen the hands and hearts of others, "exhorting" them the more as each new season shows how we are hastening on to the Great Day of Accounting.

Third Sunday in Lent. March 19, 1922.

WHAT DOES FOLLOWING CHRIST MEAN?

Matt. 16:24-26; John 10:27-30, 12:26
(Rev. Theodore Finck)

DAILY BIBLE READINGS.

Monday—Matt. 8:18-22.
Tuesday—Matt. 4:18-22.
Wednesday—Matt. 9:9-17.
Thursday—Matt. 10:24-42.
Friday—Luke 6:46-49.
Saturday—John 15.

When Jesus found Peter and his brother earning their livelihood by fishing in Lake Galilee, He said to them, "Follow Me." To a man grief-stricken over the death of his father, the comfort Jesus gave was "Follow Me." The hated tax-collector, at his despised work, heard the same words, "Follow Me," from the Master. When the man of the counting-house asked "What lack I yet?" Jesus answered him, "Follow Me." And last of all, again on the shores of Galilee, when Jesus pictured for Peter the death he must die, He added only, "Follow Me."

This command, which Jesus gave under so many different circumstances, He is still urging upon us. "In the midst of your work, while you are struggling with the problems of youth, in spite of grief, with all that you have, come, *follow me!*" What does Jesus mean? What is it to follow Him?

1. "If any man will come after Me, let him *deny himself*, and *take up his cross*" (Matt. 16:24). The first step is to give up, completely, our own life, to put it aside, annihilate it, "lose it" for His sake. We must remember that "deny himself" here means very much more than merely to make a sacrifice. It means to make the *supreme* sacrifice: to disown or repudiate oneself, to abandon one's natural life. Jesus calls upon us to be living martyrs for Him. We take up our cross, we are ready to die with Him, we do die for Him even while we live. The Master demands of us the supreme sacrifice of living martyrdom. "Whosoever will *lose his life* for My sake shall find it" (Matt. 16:25). The sincere follower must put aside everything his own—ambition, tastes, wishes, possessions, affections, griefs and joys. These things he must make of no account, and rid himself of, if he will follow the Master.

2. With the surrender of our life for Jesus' sake, we begin to know Him, to *become acquainted* with Christ. "My sheep hear My voice" (John 10:27). The intimate following of Christians is possible only as they learn to know the Leader. Is Jesus a stranger to you? "I am known of mine," He says. He demands our self-sacrifice, not in the cold isolation of the military officer, but in a warm fellowship with us as a Friend. The Saviour and we are together; we follow Him nearby; we know the sound of His commands, the tone of His love.

3. And this being with Jesus is more than social acquaintanceship. In our following we not only *know* the Master, but we actively *serve* Him. We do the things that He did; we take the place in the world that He left. "Where I am," He said, "there shall also My servant be" (John 12:26). "Where I am"—comforting the sick, teaching the ignorant, feeding the needy, fighting for righteousness, or (as when He spoke these words) in Jerusalem facing the cross: where He *was*, we must *now* be, serving Him. Truly we follow the Lord Jesus in His steps, serving Him by copying Him.

4. Not until we follow in these ways—emptying our lives of their selfishness, knowing the Master, and taking the place where He was—can we understand the overwhelming glory which is ours as His followers. For in return for our giving up *our* life, Jesus gives us *eternal* life (John 10:28). If we lose our life, we find it again. It is valuable after all, but only after we have rid it of all selfish, worldly feelings; then the Saviour fills it with His life, which makes it eternal. What will a man give in exchange for this new life? What are we profited, if we gain the whole world, and lose the glorious life of the follower of Christ (Matt. 16:26)? Rather the Christian will gladly make every sacrifice to share this new, higher, eternal life with the Leader he follows.

5. "Follow Me!" Where? Do we take any definite way? Jesus does not tell us to take any direction. He says only, "Follow Me." But as we follow we find that He leads us, not haphazardly, but in a definite direction—*toward God.* "Where I am, there shall also My servant be"—not only in the places of serving here, but just as surely in the places of glory which He shared with the Father before the world was. "I and My Father are one" (John 10:30). When Jesus gives us His rich eternal life in place of our abandoned worldly existence, He definitely turns us toward God. We can never perish; no one can destroy the new life for us, because it comes from the Father (John 10:28, 29), and goes toward the Father. The new life is God's Life. And thus, bearing the cross, knowing the Master, serving, living the better life, he who follows Jesus follows Him to God.

Fourth Sunday in Lent. March 26, 1922.

A MODERN APOSTLE OF THE NEW HEBRIDES

II Cor. 11:21-31.
(Rosalyn Summer Sease.)

DAILY BIBLE READINGS.

Monday—I Kings 18.
Tuesday—Psalm 46.
Wednesday—Psalm 25.
Thursday—Acts 14.
Friday—Matt. 10.
Saturday—Daniel 12:1-3.

John G. Paton came to live in the thatched cottage of a Scotch stocking maker in 1824. The humble parents were rare Christians. Though the family lived four miles distant from their church, the father missed services only three times in forty years. The son said in after years: "I can never forget those happy Sabbath evenings spent around the hearth reading the Bible." From such a home, young John made his way through poverty and hardship from normal school to college, teaching to earn money for another term of school until he began working as a city missionary in the poorest district of Glasgow, where he reached drunkards and criminals with his message. All the while he studied medicine and continued preparation for the great work as a pioneer missionary in the South Sea Islands.

Tanna. On the island of Tanna, John and Mary Paton built their little home of coral, thatched with sugar-cane leaf. The naked, painted savages came in crowds to look with fear and wonder. For a while the strange white man was a curiosity, but when the savages began to understand that he had come to preach against their custom of cooking and feasting upon the slain in battle, they became furious. Finally, meetings were held, at which the natives "bound" themselves by eating helpless victims, to destroy the missionary and all who were friendly to

him. Paton lost his beloved wife and son. He was hated, persecuted, threatened, yet he bravely continued to condemn the "dark ways" of the people and fearlessly told them about the Light of the World.

The white teacher was blamed for famine, for dry weather, for floods, for disasters of every sort, and when a death occurred on the island the natives thought that their gods were displeased at the presence of the white stranger. There are many marvelous instances of divine deliverance from death. Once, during a dry spell, the native chiefs held an important council at which they pronounced the death verdict on Paton unless rain came. Fortunately rain fell within a few days. Again, when the death of a chief was ascribed to the missionary, assemblies were held and fiery speeches were delivered, women were killed, cooked and eaten, such being the tribal covenant for death. When the angry mob was about to end the life of Paton, most unexpectedly a great chief leaped to his feet shouting, "The man that kills *Missi* must first kill me; the men that kill the missionary teachers must kill me and my people for we shall stand by them and defend them until death." In 1862 the natives surrounded the mission premises and set fire to the church. Paton bravely went out with his hatchet and cut down the reed fence adjoining the church and home, the natives shouting "Kill him, kill him!" The missionary answered, "Dare to strike me and my Jehovah God will punish you." Just then a tornado broke upon them and torrents of rain checked the spread of the fire. The natives were filled with terror. They cried, "This is Jehovah rain." They fled in confusion and once more the servant of God was saved. Early one morning Paton awakened to a vivid consciousness of danger and peering out of his window discovered that his house was surrounded with armed men and the chief was giving the sign of murder. Kneeling down he gave himself to his Master for what he thought was the last time on earth. He then walked straight into the midst of the savages, talking calmly with them and they slunk away. Time and again Paton was surrounded with armed men who pointed muskets at him but never fired a shot. They tried to take his life by *Nahak*, which is a nerve-racking ordeal of witchcraft, but the missionary successfully withstood their attack. This increased the anger and fury of his tormentors. Although his life was in constant danger and he could never for one moment relax his watchfulness, and although he suffered many attacks of fever and other tropical diseases, the missionary went calmly about his work trying to reach and save the savages. He succeeded in building a small church and printed the first book in the Tannese. Yet with all the work he did for these people the war-like chiefs hunted him and sought constantly to end his life. Finally the missionary was rescued by an English vessel and taken away from Tanna to work in Aniwa.

In Aniwa. Here the natives were more friendly, although his life was constantly threatened. The digging of the well was what broke the back of heathenism in Aniwa. Water was very scarce on this island and Dr. Paton decided to sink a well, although the old chief insisted that "Rain comes from above." When Paton persisted the chief said that "The white man had gone wrong in his head." By hiring some natives to help him carry the dirt the missionary toiled on until, at the depth of thirty feet, water rushed up and Dr. Paton eagerly dipping it up found "the living water from Jehovah's well." The natives said that surely the God who could bring water from rocks was the only true God. The work went steadily on after this, although with many hindrances. A church was built, orphanages and a mission house were constructed, two chiefs were converted, children were educated, and Dr. Paton lived to rejoice over the redemption of Aniwa.

The King of the Cannibals. One of the veteran missionary's latest efforts was to try to protect the islands from the vices of civilization. He made a journey around the world to persuade all the nations interested to pledge themselves not to sell intoxicants and gunpowder to the people of the New Hebrides. The whole story of Dr. Paton's life and work of more than forty years is thrilling. After more than fifty escapes from threatening death he said: "Oh, that I had my life to begin again, I would consecrate it anew to Jesus in seeking the conversion of the remaining cannibals of the New Hebrides." When he returned to England in his old age he was greeted as the *King of the Cannibals.* In the deeper sense the words were true. "He had been the great-hearted friend and leader of the deluded savage people, who, before missionaries came, had never received any helping hand from the civilized world. Even the Tannese, who despised and rejected him, learned in after years to heed his message, which he tried to teach. The consecrated adventurous life of John G. Paton brought a new world of interest and aspiration to this part of the human family.

THE FIRST AMERICAN LUTHERAN MISSION

(*Continued from page 14*)

lished anywhere among the Kurds, had the missionaries been able to remain.

Such was the success of the first attempt on the part of American Lutheranism to enter the Moslem field. Surely, God has put His stamp of approval upon it. Now, after an interruption of five years, five missionaries have just returned. They experienced much difficulty in getting into the country, but conditions seem to be improving gradually. Dr. Fossum was not permitted to resume his work. He died on the way back, "of nervous exhaustion and convulsions." His motto had been: "I would rather wear out than rust out."

Kurdistan as a mission field presents extraordinary opportunities. It is the first Mohammedan country that is ripe unto the harvest. Its people are vigorous, intelligent, energetic and open to the Gospel. Geographically it is so situated that a successful mission there would powerfully influence Persia, Turkey and Arabia, the three most important Mohammedan countries in the world. The society is planning to gain control of the education of the people by establishing a system of Lutheran schools, a plan that is perfectly possible in a country where there are no schools whatever and where men are clamoring for schools. The success of this plan depends upon whether the Lutheran churches of America will take hold.

FACTS CONCERNING ARMENIA

(*Continued from page 15*)

ment of 120,000 acres of land now at the command of Near East Relief can rapidly achieve some measure of self-support, and with proper educational opportunities and American ideals, can and will become the founders and leaders of a new Near East.

26. The price of a single battleship invested in the Near East at this time will do more toward avoiding future world wars and establishing peace and good will than billions of dollars that may later be required in international wars and strife.

LINCOLN'S DAY

One bitter winter, long ago,
Was born a little babe,
Destined for every land to know
And love as Honest Abe.
The forest sang his cradle-song
When first to earth he came,
And patiently from cabin walls
He climbed the way to fame.

Hints for Intermediate Leaders

Memory Contexts for March—I Pet. 2:1-3 and I Pet. 2:19-25.

MARCH 5—TOPIC, "A MAN WHOSE LIFE WAS CHARMED."

By Miss Zoe I. Hirt.

Have Psalm 46 memorized.

Have a map of the Eastern Hemisphere on which both Scotland and the South Sea Islands (Australasia) can be seen.

Have different members of the League prepared to tell interesting incidents from the life of Paton, many of which are narrated in the book, "A Noble Army."

Sing Luther's Battle Hymn, and note how the words fit into the life story of Missionary Paton.

By Rev. Charles M. Teufel.

MARCH 12—TOPIC, "JESUS, THE TEACHER."

Have made and displayed for the next seven weeks a life of Jesus poster.

Hymn—as a decision hymn—"Saviour, Like a Shepherd Lead Us."

Assign parallel passages and secure connection with lesson.

Paper—"Learning Something Every Day from Jesus."

Review topic on blackboard as set forth in topic presentation.

Review March memory context.

Decide to give some gospels where needed. (Procurable at 3 cents each from American Bible Society.)

MARCH 19—TOPIC, "JESUS, THE ACCUSED."

Hymn—"Jesus, I My Cross Have Taken."

Collect for Third Sunday in Lent.

Picture of Jesus on trial shown if possible.

Assign parallel passages and show connection with topic.

Paper—"Accusations We Must Meet."

Paper—"Calling Names."

Resolution presented, discussed and adopted—"Resolved, That we will cease calling others reproachful names."

Review March memory contexts.

MARCH 26—TOPIC, "JESUS, THE CLEANSER."

Hymn—"O for a Heart to Praise My God."

Collect for Fourth Sunday in Lent.

Picture of Temple shown and explained.

Picture of Christ cleansing the Temple shown. Have an intermediate bring out its impressive points.

See Dr. Allbeck's note at close of topic as presented in the LUTHER LEAGUE REVIEW.

Make an acrostic with the word "Cleanser," indicating on other side traits to be cast out, on other side traits to be brought in. These, if possible, to be the opposites of each other.

Review March memory contexts.

Decision to show tidiness of home or places and neatness of person as an evidence topic has been learned. Perhaps intermediates can locate some place where because of illness or otherwise matters need cleaning up. Tactfully plan to do the work.

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HINTS FOR SENIOR LEADERS

(*Continued from page 24*)

the sight of both eyes. Would it mean anything to you if your friends said: 'The whole earth is yours; enjoy its beauty.' Or imagine that you had come into possession of the world by some herculean labor, but at the cost of your health. And then, with the worm of this hideous disease, gnawing at the very marrow of your life, with feverish cheeks and panting breath, your friends might carry you out to view your property, would you enjoy this property? If so with the *body*, how with the *soul?*"—Selected

Read Ps. 49:6ff and then inquire of that modern teacher, *experience*, and try it yourself, if you do not believe the words of the Psalmist.

TOPIC FOR MARCH 26.

Use the helps furnished by the Women's Missionary Society, 844 Drexel Building, Philadelphia. Study the chapter in "The Noble Army." Get from public libraries books on the life of J. G. Paton.

The leader could bring out: 1. His early life, influences of his home; 2. His school life; 3. His life as city missionary in Glasgow; 4. His voyage to the South Sea Islands; 5. His work among the Cannibals; 6. His motto, "He walked with God, why may not I?" Make this meeting one to secure recruits for the Master. We must go out into the highways and the hedges and compel them to come in.

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GENERAL SECRETARY'S LETTER

(*Continued from page 20*)

utive Committee of the Luther League of New Jersey in the planning for said League's future.

The Literature Committee has met in the office of your Secretary and arranged the Topic scheme for 1923.

We are about to start for Harrisburg to attend a Committee on Co-ordination called by the Executive Board of the United Lutheran Church.

Yours very truly,

HARRY HODGES.

P. S.—As our stock of hymnals is exhausted and there is a demand for same from several quarters, if you have any copies that you are not using and would care to sell, please advise the writer.

Intermediate League Topics

March 5, 1922.

A MAN OF FAITH WHOSE LIFE WAS CHARMED

Zoe I. Hirt.

Scripture Lesson—Psalm 46.
Parallel Passages—Isaiah 2:10-22; Psalm 2; Psalm 34.
Memory Verse—Psalm 2:8.

On the 24th of May, 1824, there was born in a village of Scotland a baby boy whose parents at once dedicated him to missionary work. As the boy grew to manhood it was the noble Christian life and example of his father that made him want to make the most of himself so that he could best serve those about him. The Paton children all knew just when, every day, their father went into a little room, closed the door, and knelt in prayer. John Paton said of his father, "He walked with God; why may not I?"

While John was studying at normal school, college, and later at the great university and at medical school, he worked as a city missionary in the poorest district of the city of Glasgow. It was not until he was 32 years old that the call came to Mr. Paton to be a foreign missionary. And then it was that the young man learned for the first time how, at his birth, his parents had dedicated him to missionary service, and how they had been praying during all his life that he might be prepared and sent as a messenger to the heathen.

In December, 1857, John G. Paton with his bride, Mary Ann Robson, sailed away from England for the New Hebrides in the far South Seas. It took them several months to travel the thousands of miles to the cannibal island of Tanna. There they built their first home with crowds of naked, painted, miserable savages standing around chattering like monkeys. Those brown people spoke a language for which there was not even an alphabet. They had a religion that exerted a terrible power over their lives, for it was a religion of fear and terror. Mr. Paton undertook to learn the language, to give it written form, and then to teach the people the religion of love which is known only by the worshipers of the one true God.

Very soon after he had landed on that far-off island, great sorrow came to the missionary's little home. He had built his cottage too near the low seashore. Deadly malaria attacked his wife and their baby son, and in a few days the heartbroken man was left alone with a new grave near his house. Some years afterwards, John Paton said, "I should have gone mad beside that lonely grave if it had not been for the fellowship of Jesus."

It was not very long before the savages on the island began to persecute the missionary whom they accused of bringing bad fortune to their island. A spell of dry weather, destructive rains, hurricanes, outbreaks of fever, the sudden death of a leader, all such things were blamed upon Paton and the "Worship" which he tried to teach the people. Over and over again, the missionary was attacked, muskets were aimed at him, "killing stones" hurled at his head, clubs raised to strike, but all in vain. The good man never showed fear, but stood praying silently, and, as by miracle, his life was spared. He was smitten by fever and ague fourteen times, but each time tenderly nursed back to health by faithful old Abraham, a converted cannibal. The loyalty of his little dog, on several occasions, saved Paton from a cruel death.

In the midst of constant danger, the missionary went calmly about his work, trying to reach and save those savage people. He never lost patience with the most treacherous of them.

The old chief of the Island of Aniwa thought Paton was losing his mind when he began to dig a well, explaining that he expected to find fresh water. "O Missi!" cried the old chief, "rain comes only from above. How could you expect our island to send up showers of rain from below?" But when the well was finished, and Mr. Paton actually got showers of water from beneath the earth whenever he wanted water, instead of waiting for the clouds to drop it down to him occasionally, everybody on the island declared, "Jehovah is the true God." Then they burned their idols and set about worshiping the God who could send rain up from the earth.

Island after island was opened up to John Paton, who brought a new world of interest to that out-of-the-way portion of our world family.

March 12, 1922.

JESUS THE TEACHER

Rev. H. D. Whitteker.

Scripture Lesson—Matthew 5:1-2; John 3:2.
Parallel Passages—Luke 7:19-23; John 13:34-35.

Lesson Development: Jesus Teaching.

1. *Some one to teach:* The first necessary thing in teaching is some one who is able to teach. Jesus was able to teach, for our Heavenly Father sent Him to teach. Our lesson shows Him seated on the hillside preparing to teach.

2. *Some one to be taught:* A teacher must have somebody to teach. Jesus called His disciples to Him to teach them. They were to learn His great purpose and teach it to others.

3. *Something to teach:* A teacher must know what he teaches. If he doesn't how can he teach others? Jesus certainly knew what He taught. He was an authority on His subject.

4. *Some one willing to be taught:* If no one had been willing to be taught Jesus could have done little by His teaching. Most of the Pharisees were not willing to be taught; but one, named Nicodemus, was willing. He came to Jesus at night and asked Him to teach him.

Topic Development: How Jesus Taught.

1. *By precept:* Jesus told people what to do and what not to do. That is what He taught His disciples in His sermon on the Mount. Jesus' great teaching is Christian love.

2. *By parable:* Many people would not believe Jesus. So He told in stories, or parables, what He wished to teach them, that they might have no excuse for not believing His words. The parable of the Pharisee teaches us to seek God's mercy. The parable of the Wicked Husbandman told the wicked Jews that they would put Jesus to death, but God would punish them. The parable of the Sower shows what happens when we hear the Word of God.

3. *By miracle:* Nicodemus said that miracles proved Jesus to be a teacher sent from God. He taught love, mercy, pity, forgiveness and many other things through miracles.

4. *By example:* Jesus taught others by the way He lived. He taught His disciples to love one another as He had loved them. In His sufferings and crucifixion He teaches us to endure all things for Him.

Application: Teaching for Jesus.

1. *By knowing:* In order to know Jesus, we ourselves must be willing to be taught. Only then can we teach Him to others. What do you really learn in Sunday School and Luther League? You must be willing to learn about Christ if you hope ever to teach others about Him.

2. *By living:* "What you are speaks so loudly, I cannot hear what you say." How true that is. You cannot be a teacher and not live what you teach. To teach about Christ, we must live the Christian life.

3. *By working:* Learning and teaching mean work. But if we believe what we learn, we will be willing to work to bring it to others, and others to it. Be a League Builder, not merely a League Goer. Be a Church Builder, not merely a Church Goer.

March 19, 1922.

"JESUS THE ACCUSED"

Rev. Frederick F. Haworth.

Scripture Lessons—Matt. 12:22-26; Matt. 26:59-63a; Matt. 27:12-14.
Parallel Passages—Mark 3:19b-26; Mark 14:55-61a; Mark 15:3-5.
Suggested Reading—I Peter 2:21-25.

The Accusation: The scribes said: "By the prince of devils casteth he out devils." That means: "He hath a devil. He is mad. He is in league with Satan. He is ruled by an evil spirit."

The false witnesses said: "He blasphemes, in that he makes himself equal with God. For he claims to do in three days what it took our fathers forty years

to do. Only God can do that. Thus he dishonors God." The elders accuse Him of many other things.

The Accused: Here is a sinless man accused by lying lips and deceitful hearts. Jesus, perfectly pure and healthy of soul, is lied about. There is no charge which cuts our hearts so deeply as that of falsehood. There is no word which pierces the very marrow of our person as that awful word "liar." Yet Jesus, the pure One, was called that. Jesus, who ever stooped to lift up the fallen, to bind up the wounded, to heal the sick, is accused of irreverence. Jesus, the Holy One, who came to tell us of His own sweet companionship with the Father, is charged with being in league with Satan. Jesus is the purest of the pure, the holiest of the holy, the one altogether loveliest flower that ever bloomed. His mind was never stained by one evil thought; His lips never sullied by one evil word; His hands and feet never knew one evil deed. Behold the Man accused!

The Answer: To the charge that He cast out devils by the prince of devils Jesus answered: "It simply cannot be done. Satan cannot cast out Satan." We cannot enlist one lie to cover another lie. We cannot steal one penny to pay back another penny. Evil cannot cast out evil. Evil cannot do good. We can expel evil from our lives only as we have fellowship with God. Ony God can keep my lips from lying, my hands from stealing, my tongue from repeating bad stories. Only God can cast out the evil and make my heart and mind pure and sweet and clean.

In answer to the other accusations Jesus shows us how "silence is golden" and "a soft answer turneth away wrath." When falsely accused Jesus answered not a word. The bitter lie did not call forth one harsh or unkind word. The bitter attack did not create in Him one thought of "getting even." Amidst the bitterness of lying lips and deceitful lives Jesus remained pure and sweet.

Why? He wants to win His accusers from their evil ways to the way of life. "A shepherd boy cuts a reed and turns it into a flute. But if some beast steps upon it with heavy, heedless foot, it lies there splintered and riven and worthless. Bruised reed!" There are girls and boys just like that broken flute. "Their souls are breathed upon by the breath of God, but they are like the splintered reed, and give no musical response." Lying lips and stealing hands and evil minds splinter and bruise and break boys and girls. But Jesus will not discard nor abandon them. He will not fling them away. For Jesus can and will restore the bruised reed. By His love in the soft answer of silence Jesus will take the broken lives of God's children and make them whole. As He did so are we to do.

The writer sends this forth with the prayer and hope that it may help some child of God to help others.

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MARCH 26, 1922.

JESUS THE CLEANSER

Rev. M. M. Allbeck, D. D.

John 2:13-17; Matt. 21:12-13. (See also Mark 11:11-18.)

Memory Verse—"The blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

JESUS, CLEANSER OF THE TEMPLE.

When Jesus was a boy of twelve He went with His parents to Jerusalem to the feast of the Passover for the first time. This we might call His confirmation service. He was so delighted with what He saw and heard that He tarried behind when His family set out for home. He gave as his reason for remaining behind in the temple that He must be in the house of His Father.

When He had reached that age at which He might begin the work He came to do. He was present again at the Passover. Inside the outer walls of the temple enclosure he found stalls where men kept animals which they sold for sacrifices, as many Jews came from distant countries and could not bring them along. Others set up tables where they changed foreign money into the Jewish shekel which was required. For these services exorbitant prices were charged. Jesus was grieved because of these things, so he made a scourge of small cords and drove them all out, saying "It is written, 'My house shall be called the house of prayer,' but ye have made it a den of thieves."

After three years, at His last Passover, He found it necessary to repeat the work of cleansing the temple from these same defilements. "How soon people forget the most solemn reproofs and return to evil practices."

JESUS, CLEANSER OF SOULS.

Jesus spoke of His body as a temple. Paul uses the same term. I Cor. 3:16-17. This temple needs to be cleansed. I Jno. 1:8. Unless our sins be taken away, we cannot be saved. I Cor. 6:9-11. To approach unto God we must have clean hands and a pure heart. Ps. 24:4; Heb. 12:14.

To receive this cleansing, which we all need daily, we must be separate from wicked companionship. II Cor. 6:7. The young man Daniel down in Babylon is a fine example. Dan. 1:8.

We must also confess our sins. I Jno. 1:9. It is fatal to conceal them. Job 20:12; Ps. 28:13. Then we must ask for cleansing. Ps. 51:10. It is promised, "Ask and ye shall receive." The pure heart is everything. Matt. 5:8.

If we keep Lent by faithfully reading the Bible, by repenting of our sins and by prayer, we shall be able to celebrate the feast of the New Passover assured of the entire forgiveness of our sins. Heb. 9:14. Then let us walk in blessed fellowship with Jesus. I Jno. 1:7.

(NOTE—It is suggested that the sentences and references of this second part be copied and distributed in advance of the meeting with the request that each explain it more fully in the light of the topic.)

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SALVATION

(*Continued from page 21*)

sons with what others are doing? Is it not true that we appeal, agitate and agonize, and that the response comes as a result of that? But, after all, we cannot hang a real, abiding, soul-stirring interest in missions to any other peg than that of a genuine, personal conversion and regeneration and interest in our own salvation. The first question then to be asked is:

Am I saved? What value do I attach to my own salvation?

And when that question is rightly answered, if at all we are Christians, interest in missions will follow as naturally and inevitably as day follows the rising of the sun.

"No service in itself is small or great,
though earth it fill;
But that is small which seeks its own, and
great which seeks God's will."

"Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring:
Go forth, ye hosts of the living God,
And conquer the earth for your King!"

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SHORT SAYINGS OF ABRAHAM LINCOLN

"I'm nothing, but truth is everything."

"Let none falter who thinks he is right."

"Freedom is the last, best hope of the earth."

"Let us have faith that right makes might."

"Faith in God is indispensable to successful statesmanship."

"Be sure you put your feet in the right place, then stand firm."

"For thirty years I have been a temperance man, and am too old to change."

"Gold is good in its place, but loving, brave, patriotic men are better than gold."

Methods and Hints for Junior Leaders

By BRENDA L. MEHLHOUSE

THE MARCH TOPICS.

March 5 (Missionary)—*Teaching the World Family to Work.*

The missionary lessons based on the stories from "Under Many Flags," are proving most interesting. Are you teaching your Juniors to work for others, enlisting their interest in the great cause of missions?

Are your Juniors making the flags as suggested for each of these missionary lessons? Are you telling the story from the book "Under Many Flags" at each meeting?

For hints for this meeting, see Topic.

March 12 (Biblical)—*A Home in a Tent (Abraham).*

One of the first aims of the Junior League is to teach the child to know the Bible. This series aims at this. Have the Juniors bring their Bibles to the meeting, and have them read the passages as they are called for in the Topic. Teach the Books of the Bible, a Bible Alphabet, have frequent Bible drills, have the chidren systematically read the Bibe at home.

Hymn.

Prayer.

Roll call, answered by names of people in the Bible who lived in tents.

Bible drill, on homes of the Bible. Divide children on two sides, have each name homes of the Bible. Then where they were, who lived in them, etc. Announce this the week previous, have children look up before coming to meeting.

Lesson Period: Have Topic as found in the REVIEW given. Leader presents Topic and Juniors take part with their Bibles.

Play or Recreation Period: Have children act out scenes in Abraham's life. Children love to dramatize the stories, their imagination keen. The separation of Abraham and Lot, the offering of Isaac, etc., can be acted out.

March 19 (Historical)—*A Great Discovery (Luther Finds the Bible).*

These historical topics, written in such a form that they may be acted out by the Juniors, are of special value. They fix the story of Luther, and teach the lesson in an attractive way. Assign parts the week before. Keep this series together, and present at some time in the year as a public meeting.

Hymn—"Holy Bible, Book Divine."

Roll Call, answered by verses from Bible Alphabet.

Topic presented as given in the REVIEW.

Leaders should stress the thought of our Church with its open Bible, and our responsibility to give it to others.

March 26 (Picture Study)—*"The Denial of Peter"—Harrach.*

One of the easiest ways of training the Juniors is through the "eye-gate." Eighty-five per cent. of what we know we gain through the eye. Hence this series of Picture Stories. To use with them have the set of pictures. As supplementary work many other series present themselves; viz., during Lent, the whole Passion Story can be taught through pictures; at Christmas time a study of the Madonnas can be made; at other seasons a connected story of the Life of Christ can be studied through pictures.

Hymn.

Roll call.

Prayer.

Scripture Story of the lesson read by Junior.

Picture shown.

Picture explained, as given in Topic.

Best Meetings. From Grace Junior League, Reading, Pa., comes the best report of a Reformation meeting. They invited all the Junior Leagues of the Berks District to meet with them and on October 29 held a Junior rally, for which they provided the program, which consisted of devotional exercises, recitation of the Beatitudes, Scripture reading, an exercise, "Luther's Coat of Arms," musical selections by the Junior choir, and a model meeting, with "Luther—Standing for God's Truth," as the subject and the Topic as given in the REVIEW presented. One hundred and twenty-five Juniors attended, and Grace League proved able hosts, holding a social at the supper hour, followed by a Story Hour, and a conference for Junior leaders in the evening. To them goes the copy of "Martin of Mansfeld" for the best Reformation report received.

Two Junior Leagues tied on the Thanksgiving report. Trinity Junior League, Akron, Ohio, gave an interesting Thanksgiving program. The meeting opened with a piano solo, reading of Psalm 100, prayer. The leader spoke briefly on not saying "Thank You," and a number of the Juniors read short stories on ingratitude. A violin solo came next, followed by an exercise, "The First Thanksgiving," by three Juniors in Puritan and Indian costume, and the singing of America. Another exercise, "What to Be Thankful For," was given by eight Juniors, each reading Scripture passages on reasons for thankfulness. A short talk and exercise by the leader on the Church season—this being the first Sunday in Advent—concluded the program.

St. John's Junior League, Phoenixville, Pa., held a Thank Offering entertainment on November 24. A pageant, "Alice Through the Postal Card," in which the beautiful Japanese decorations of lanterns, cherry blossoms and arbors were a feature, was given. An exercise, "The Spirit of Thanksgiving," was given by fourteen Juniors, there were several musical numbers, and the offering was given to missionary work.

Each of these Leagues receives a book of Junior socials.

From St. Matthew's Junior League, Brooklyn, N. Y., comes the report of an excellent Christmas meeting. The plain white walls were adorned with Christmas trees cut from green crepe paper, and the words formed from red tinsel, "Christ is Born." A transparency at the window, an electric light covered with a green shade, and two candles, gave the only light. The program consisted of the singing of Christmas carols, the reading of the Scripture story, prayer, a Christmas playlet, taken from the book, "The Strangers," by Rev. Young, and given by the Juniors, a talk by the superintendent, and concluded with more carols and the Lord's prayer.

The York District is never in the background. We received a number of good reports from them, and among them comes splendid reports from Hellam Junior League. The Junior League had charge of the Christmas entertainment, instead of the Sunday School, and rendered an excellent program of music, a Scripture exercise, "The Story of a Star"; another exercise participated in by twenty-four Juniors in which gifts were gathered under the Christmas tree, and a Nativity playlet, consisting of tableaux and readings. They not only gave this entertainment, but held a Christmas meeting to which they invited the Senior League, and had a Christmas party, and sent gifts to others.

To each of these goes a copy of "Christmas Legends and Stories."

We quote the above to show what some of the Junior Leagues are doing, knowing that it will help other leaders. We received many excellent reports, and many of the suggestions will appear from time to time in the REVIEW. We know, too, of many other interesting meetings which were held, and of other Junior Leagues who are doing just as good work—only they did not send in their report.

Daily Bible Readings. These are now ready. They are entitled "Pictures and Promises of the Coming One," and are the best and most attractive set yet arranged for the Juniors. Some leaders have already ordered a hundred of these. Do not fail to use them in *your* Junior League. Intermediate leaders will also find them valuable. Price five cents.

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Consecration to Christ's service is not what we often fancy it—a far away height of religious attainment; it consists in doing the simplest everyday duty that comes to us, in such a spirit as to make it consecrated work.—*M. H. Howell.*

"We cannot live in a sooty air and keep clean; neither can we have evil friends and remain pure."

Junior Luther League Topics

MARCH 5, 1922.

TEACHING THE WORLD TO WORK WITH THEIR HANDS

(Missionary)

(The Missionary Programs for Junior Leagues are arranged by the Women's Missionary Society of the United Lutheran Church. To use with them leaders should secure the text-book, "Under Many Flags," price, paper, 40 cents; cloth, 65 cents; and the Program Packet, containing supplementary material, price 30 cents.)

PROGRAM.

Bugle Call.

Salute to the Stars and Stripes. "The Star Spangled Banner.

Salute to the Christian Flag. "Fling Out the Banner." Place flags of Africa under Christian Flag.

Roll Call: To be answered with names of different countries to which missionaries have gone. Some will be repeated many times.

Sword Drill: All stand

Leader: To what army do you belong?

Members: To the army of Jesus Christ, the Prince of Peace.

Leader: What are our marching orders?

Members: Go ye into all the world and preach the Gospel to every creature.

Follow with verses below, waving hands over head as if carrying a banner for first verse, laying hands on head for second, pointing to ears for third, and so on.

His banner over us is love.

Even the very hairs of your head are all numbered.

He that hath ears to hear, let him hear.

Open thou mine eyes that I may behold wondrous things out of Thy law.

Thy word have I hid in my heart that I might not sin against Thee.

Having your loins girded about with truth.

Know ye not that your bodies are the temples of the Holy Ghost?

Thy word is a lamp unto my feet and a light unto my pathway.

Have School Visitors appointed at last meeting tell what they saw at schools.

Discussion of Industrial Missions. Have some one tell about the lace work of India and of the industrial training of boys and girls in schools of Africa. See letters and articles in Lutheran Woman's Work and Foreign Missionary.

For the game or relaxation period, have outline maps of all our mission fields drawn or names of countries printed on sheets of cardboard placed on wall. Give to each member a slip of paper or a card on which the name of one of our missionaries is written. Each member must pin name to country to which missionary has gone. The constant repetition of some similar form of game will fix this information in the children's mind.

Story—"Tree-Not-Shaken-By-The-Wind"—see Textbook.

Recitation—"What Little Spools of Thread Can Do." (See leaflet in packet.)

Hymn, Offering, prayer for our work and workers, repetition of verses on chart.

Give out home work, Flag of China to be made. Chinese paper dolls (25 cents) and Picture Sheets of Chinese boys and girls (15 cents) and Chinese Snap Shots (15 cents), may be ordered and used for albums or charts in connection with the story of Jennie Crawford. A Chinese village may be made with pasteboard houses showing pictures of door gods on doors of non-Christian and Scripture verses on doors of Christian homes.

Appoint a Board of Hospital Visitors to inspect our hospitals in India and report at next meeting. Pictures of two hospitals in India and our missionary doctors and nurses are in the series furnished by the Literature Headquarters.

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MARCH 12, 1922.

A HOME IN A TENT (ABRAHAM)

LAURA WADE RICE.

He was not born in a tent, but in a big city with wonderful buildings and odd statues about the streets. The statues were idols, the gods of the people of the city, and the city's name was Ur. It stood away to the east of us in Mesopotamia, not very far from where the Garden of Eden must have been. The bare-legged, brown-faced boy answered to the name of Abram, and he did not think very much of the gods of his people, but when he grew older he listened to a Voice that spoke to his heart, the voice of the one true God. (Have Genesis 12:1-3 read.) So Abram—who was married by this time, his wife and his father and Lot, his nephew, packed their goods and started away from Ur. Perhaps they traveled on camels. Surely they had strong tents made of goats hair woven closely and stretched over poles, in which they rested. Bye and bye they came to Haran, and there Abram's father died. Haran was not the land God had promised Abram, so once more they started on a long journey down into the Promised Land. (Have Genesis 12:6-9 read). Around the tent were other tents and one could hear the noise of the flocks and herds which belonged to Abram and Lot. But the tent of Abram was not as happy as it should be, for there were no children playing around it. Abram's heart was very sad, for he had no son. Lot, too, had taken his flocks and herds and gone eastward to live. (Have Junior read Genesis 13:14-18.) Pretty soon Lot got into trouble and Abram and his servants had to go and fight to set him free. When Abram came back there was no little son to want to hear all about it and to be proud of his good father who only set Lot free and would not even take a schoestring from the kings he conquered. (Have Genesis 15:1-7 read.) So the time passed and still God had not kept His promise, but Abraham (for God gave him a new name) believed God. (Leader read Genesis 18:1-15.) And then at last God rewarded Abraham's faith, and one day the cry of a wee baby was heard in Abraham's tent. What should they call him? Sarah remembered how she had laughed at the thought of having a child, so they named him Isaac, which means "laughter." (Have Genesis 21:3, 5, 6 read.) Abraham lived many years after that and Isaac grew up and became a good son to his parents and after his mother's death he brought a wife to the tent and before Abraham died he had the pleasure of watching Isaac's boys playing around the door of the tent.

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MARCH 19, 1922.

A GREAT DISCOVERY—LUTHER FINDS THE BIBLE

Scripture—1 Samuel 3. (Connect this with lesson after presentation.)

ESTHER E. MARTIN.

Text Book—"Martin of Mansfeld"—Mrs. Margaret R. Seebach.

CHAPTER THREE.

This is the third of a series of monthly topics based upon Mrs. Seebach's book. (See the December, 1921, REVIEW for explanation of method used in presentation.)

Scene—Interior of the Luther home. Margaret Luther has finished baking and she and her husband are busily engaged in straightening the furniture around. Both are very much excited. The children, now older than when we last saw them, are watching the street for the first sight of their brother, Luther.

Characters—Hans and Margaret Luther, their children, Martin Luther and several neighbors.

Explanation by the Superintendent—The Luther family now live in a fine, large house in Mansfeld, because Hans Luther has prospered and has become a citizen of note. Luther is now twenty-one years of age and is coming home today from the University of Erfurt, having lately received his degree as Master of Arts, standing second in his class.

Luther children at the door, calling loudly—"Here he comes! Oh, father, mother, here is Martin!"

The neighbors hear the children and run out on the street to see the scholar.

Luther is met by these good friends and speaks to all of them.

(Direct all to speak at once.)

One of them speaks—"I will take your horse to the stable for you!" and an imaginary horse is led away.

The neighbors follow Luther to his father's door.

Hans Luther is holding open the door and speaks with deep respect—"Will you not come within?"

Martin stops and looks at his father in surprise at the tone of his voice.

Hans Luther—"Come in, I pray you!"

Superintendent.—Luther's parents were proud of him and waited upon him as if honored, the entire day. There were visitors coming in all day and Luther did not have an opportunity to speak to his parents until evening after all had left, and the children had gone to bed.

Luther—"Ah, my father, be not so ceremonious with your boy! What am I but your Martin, as before?"

Hans Luther—"You are now a scholar, my son, and I do honor to Master Martin Luther!"

Martin (smiling)—"Have you never heard the saying that in Erfurt there are as many Masters of Art as there are stones in the pavement?"

Hans Luther looks disappointed.

Martin (continuing)—"But indeed it is a glorious thing to attain one's degree! When our examinations were passed, we were taken in procession through the streets by our fellow students, with banners, torches and music, and all the people of Erfurt saluting us as 'Master' on this side and on that! What a moment of majesty and splendor was that! It seems to me that no earthly joy can equal that."

Margaret Luther—"Tell us about your days at Erfurt, my son. You have been away so long and we have known so little of what you were doing! Tell me not of your strange studies with the names I cannot set my mouth to pronounce; tell me rather of your companions, and how your time was spent outside of your schoolrooms."

Martin—"There was one who was there when I entered, but three years ahead of me. His name was George Spalatan, and I learned to know him very well. He is a man I would fain keep all my life for a friend. There was another, Lange by name, who also I think I shall never forget. There was young Eoban Hess, who entered but a year ago; a brilliant lad, a poet and scholar such as seldom comes to Erfurt.

"There was a man of another sort, who was my room-mate for a couple of years. How he hated study! I do not think he ever took up a book unless I lectured him soundly for his indolence. One day, when I had been scolding him, he sat down with a book in his hand, and after glaring at it angrily for half an hour he suddenly threw it on the floor and stamped on it, exclaiming: 'You want to make a fool of me, do you? From the word "study" comes the word "stupid." Study always makes dunces.' And he tramped off, leaving the book on the floor for me to pick up! It was not all study though; we had happy times of good fellowship with jesting and song.

"Once I hurt my leg and was laid up for some time by the accident. I had not been long in the rooms where I then was, the people were strange to me, and, though they were kind, I was very lonely and the hours hung heavy on my hands. At last, rummaging about in a large closet in the wall, I found an old lute. How rejoiced I was! It was out of repair, but I strung it up and thrummed on it all day long! I taught myself to play a little, though I had no teacher, and when I was well again, I took it to some of our merry gatherings, and the students were delighted to have a little accompaniment to their songs. They called me 'the musician' after that!"

Margaret Luther—"You never forgot your prayers, Martin?"

Martin—"My motto, through all my school-days, has been, 'To pray well is to study well.' Every day I began with prayer, dear mother.

"I found something one day that was wonderful to me, and I wish I had it for my own. I was looking for a book in the library at the university when I found a book I had never seen before. It was the Word of God, in Latin; the whole of it, not just the parts we hear in church; and I opened it to see what it was like.

"Mother, it opened at the story of Hannah, the mother of Samuel; how she prayed to God to give her a son, and she would devote him to the service of God; and when he was old enough, she took him to God's house and left him there with the old priest. And one night the Lord spoke to him in a vision. But then it was time to go to my next lecture, and I could read no more.

"But it made me think of my own good mother, and wonder if the Lord would ever call me to carry a message for Him. And if He does, I want to be ready to answer Him, and say, 'Speak, Lord, for thy servant heareth,' just as Samuel did."

Margaret Luther takes Martin's hand and says, "Amen!"

SUGGESTIONS.

1. Use the two hymns of Luther previously used, "Lord keep us steadfast in Thy Word," "Cradle Hymn."

2. Also have Juniors memorize first four lines of "A Mighty Fortress is our God." If four lines of this hymn are memorized each month, the Juniors will have learned the entire hymn by the time Reformation Sunday comes.

3. Before this topic is presented, have two or more Juniors tell in their own words that which has gone before.

N. B.—It is important that Juniors realize the importance of Martin Luther; however, we must be careful that Juniors do not put hero-worship before God. It might be well if the Superintendent carefully explain Luther's (as well as other great men's) subordination to Christ.

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MARCH 26, 1922.

THE DENIAL OF PETER

(Picture Study)

By Chas. W. Fuhr.

Scripture Lesson—St. Luke 22:55-62.

The Story.—In an upper room in Jerusalem, the night before He was to be crucified, Jesus had gathered His disciples around Him. He had sorrowfully pointed out the one who should betray Him and turning to Peter said (have Junior read Luke 22:31-32). Peter was sure he would never be so wicked and said (verse 33). But Jesus knew Peter better than Peter knew himself and said (verse 34). It contained both a warning and a sign. Later, after they had sung a hymn, they went out to the Mount of Olives. (Have a Junior either prepare a paper or tell the story of the scene in Gethsemane and of Peter's denial in the court of the high priest.)

The Picture.—Here the artist (Harrach) brings out in a very clear way the events of that awful night. The central figure is Peter, his head bowed with grief and shame, leaving the yard. To the right is the Saviour as He is being led by the soldiers along a passageway. To the left are the servants who had gone out with swords and staves to the Garden of Gethsemane to take Jesus. In the rear is the maid who was the first to cause Peter to deny his Lord. In the vine at the top is the rooster whose crowing reminded Peter of what the Master had told him and of the dreadful sin which he had just committed. Let us now study it in detail.

And when they had kindled a fire . . . and were set down together, Peter sat down among them. Peter was in bad company. These men had but a short time before brought Jesus back from the Garden to this house of the high priest in Jerusalem. It was in the early spring and as Jerusalem is built on a high hill, it was cold, and so they built a fire to warm themselves. Peter, in fear, had followed Jesus afar off, and came into this court and sat down with these men. Peter loved Jesus, and no doubt wanted to see what they would do with Him, but thought that by sitting with these servants, no one would suspect him of being one of the disciples. How cowardly! And yet this is the man who said he would rather die than deny Jesus. But here he was in bad company and did not want them to think he was a follower of the Saviour. And how many have been lost in this very way. There have been many boys and girls who have been confirmed and who promised to love their Saviour, but who got into bad company, and for fear of being laughed at have yielded to evil ways.

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days!

And a certain maid beheld him . . . and said, This man was also with him. How suddenly temptation sometimes comes! And in the most unexpected ways! Peter probably never thought of this maid discovering who he was, but thought himself perfectly safe. Possibly as the light of the fire shone in his face, she could see that he was nervous and worried, or maybe she recognized him by his clothing as a disciple. But whatever it was, she directed the attention of all to him.

Woman, I know Him not. Peter yields to fear and denies that he even knows Jesus. See how earnestly these men are now looking at Peter. Three times Peter was asked if he was not one of

the disciples, twice by a maid and once by one of the men. One asked him, "Did I not see thee in the garden with Him?" But he told a lie to the first maid, and as is almost always the case, he had to follow it up with others. And in the effort to make them believe his falsehoods, he began to curse and to swear. What a fall! But before we condemn him too harshly, let us put ourselves in his place. What would we have done?

Ellen was twelve years old, and she celebrated the event by inviting quite a number of her schoolmates to a party at her home. During the evening one of the guests secured a Bible and made sport with it, in which all the other boys and girls joined. No, not all—there was one boy who loved his Saviour and the Word of God too much to allow such sport to continue. At first he protested, but they did not heed. He then sought the aid of the hostess, who took the Bible and put it away. Did it take courage on the part of this boy? What would you have done?

The cock crew.—Then Peter remembered what Jesus had told him. God has placed in each one of us a voice which always reminds us when we do wrong. It is the voice of conscience. Whenever we hear that voice speak, then we are in danger and should obey it.

And the Lord turned, and looked upon Peter.—In our picture we see this act of love and pity by the Saviour even amid His own woes. And Peter, with a deep sense of guilt and shame, cannot look Him in the face, but with hanging head, goes out and weeps bitterly—as if his heart would break. He deeply repented of his sin, and as his after life proves, he had learned his lesson and was always faithful to his Lord and Master. He who had at first said that he was ready to go to prison or to death for Jesus, now learns how weak he is. It reminds us of I Corinthians 10:12, 13.

THE LESSON.—There will come times when we, too, like Peter, may be tempted to deny Jesus by being ashamed to be known as Christians or to be seen taking part in the services of the church. Is this not denying Jesus

SUGGESTIONS TO SUPERINTENDENT.—In using these topics on Picture Studies, we would direct your attention to the suggestions made under the Topic for January 22 in the December number of the REVIEW.

FOR THE LITTLE ONES

Stories, Handwork and Play make up a good program for the little ones under seven. Take these children aside into one corner of the room, or into another room, and use the following suggestions:

STORIES.

(For thes Topics the two text-books "Primary Mission Stories" and "Tell Me a True Story"—Stewart—are needed. Both can be ordered through this office.)

March 6. (Missionary), *Little Brown Children of India.*

Tell stories "Elephant Tails and Other Tales," and "The Girl Who Was Almost Turned Away," from "Primary Mission Stories," pages 115 and 148.

March 12 (Bible Story Hour), *The Boy Samuel.*

Tell story "The Boy Samuel" from "Tell Me a True Story," Stewart, page 82.

March 19 (Memory Work Lesson), *The Shepherd Psalm.*

One-third of 23rd Psalm was taught last month.

Review these verses.

Teach verses 3 and 4.

March 26 (Picture Story), Lent—*The Denial of Peter.*

See Junior Topic.

Tell story of picture.

Show picture.

If possible give each child one of small one cent size to take home.

HANDWORK.

March 6.—Sets of paper dolls showing the children of India, their houses, etc., can be obtained, which the children can color and cut out to make an Indian village. Paper houses can also be constructed illustrating the houses of India. Picture sheets of scenes in India (15c.) can aso be obtained which the children can paste into scrap-books or albums.

March 12.—Paste small one cent size pictures of the child Samuel on small pieces of cardboard. Let children take these home.

March 19.—Have children cut out sheep, shepherds, camel, tents, etc., from white paper (the leader should supply patterns which can be cut in quantity from newspapers). Mount these on dark cardboard and make a poster of the Shepherd story, or

Have the children make up a number of the houses, tents, and cut-outs of sheep, etc., as suggested in last month's Junior Department in the REVIEW, and send these to the children in hospitals.

March 26.—Have the children cut out crosses from purple paper, and paste small one cent size of the picture "The Denial of Peter" on the cross.

For Lenten work, put up a border of lavender cardboard in the room where these little folks meet. On this place from meeting to meeting pictures illustrating the Passion Story. Teach an appropriate verse for each picture. Give the children pictures of people of other lands which they can cut out and put on the frieze around the Lenten pictures—people who they would like to hear to Easter story also.

Have children cut out crosses from lavender paper, paste a small Easter picture on these, and send to the sick and shut-ins at Easter time.

All handwork is valueless, indeed harmful, if done only for the sake of "making something" or worse, just "to fill up time." Make it a means of helping to teach the lesson. As the little ones are making these things teach them the story of the pictures they are using, and further, let the handwork teach the lesson of giving, by afterward sending some of it to spread Easter cheer to others.

PLAY.

An exercise "Why Didn't You Tell" in which the children represent flowers, is an appropriate little play to teach the little ones through Lent in preparation for Easter. This can be ordered from this office.

Some of the recreation this month can be plans for helping others, bulbs might be started and cared for by the children and sent out at Easter time, or Easter baskets made to be filled and sent to the sick members.

HINTS FOR YOUR SOCIAL MEETING

(*Continued from page 19*)

came a column of the interrupted story, an advertisement, the final column, and interspersed between advertisements, the remainder of the month's installments of the serial. A fashion page, two or three jokes (very practical jokes they were!), and a cartoon, with more advertisements, completed the magazine. There is limitless opportunity for clever and witty parody both in popular magazine style and make-up and on local situations.—*Adapted.*

WHERE TO FIND GAMES FOR YOUR PARTIES.

The following is a list of good books which the chairman of every Social Committee should have, from which games can be used from time to time:

Social Games—Elsom and Trilling.

Games for the Playground, Home, School and Gymnasium—Bancroft.

Social Plans for Young People—Reisner.

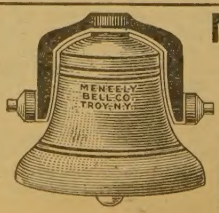
Dame Courtesy's Book of Guessing Contests—Glover.

Games for Everybody—Hoffman.

Play—D'Angell.

Parlor Games—Hollister.

All may be ordered from the United Lutheran Publication House, Ninth and Sansom Streets, Philadelphia.



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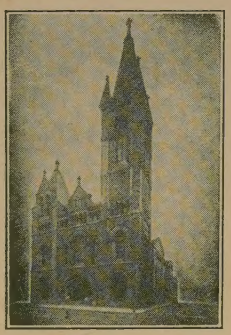

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